

THE
MISSIONARY HERALD.

VOL. XLVII.

DECEMBER, 1851.

No. 12.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

STATION REPORTS.

At the last annual meeting of this mission, held at Honolulu in May and June of the present year, reports were received from the different stations, a brief account of which was incorporated into the "minutes," and in this form transmitted to the United States. Perhaps the following abstract of these reports, prepared from the "minutes," will give the reader of the Herald a better idea of the actual condition of the missionary work at the Islands, than any thing else which is accessible to him.

Hilo.

The report of Mr. Coan exhibits the church as, for the most part, peaceful and prosperous. There have been revivals in several districts; and a number of persons have been hopefully converted. Nearly all the children, of a suitable age, are gathered into the schools; and "commendable progress has been made in their studies." The Sabbath schools are full and interesting; most of the children, and many hundreds of adults, being connected with them. There is undoubted evidence of improvement in agriculture, dwellings, furniture, dress, utensils, roads, bridges, &c. No licensed grog-shops are found in Hilo; and yet there are cases of intoxication among the foreigners from beer, cologne, essences, &c. Some of the natives use fermented potatoes for the same purpose. Romanism appears to be losing its hold upon many of its adherents. Ten houses of worship have been rebuilt or extensively repaired during the past year, at an expense of about two thousand dollars. There has

VOL. XLVII.

32

been a decided advance in Christian liberality, donations being made with more cheerfulness and intelligence. Six hundred and twenty dollars are reported as having been given to the Board, one hundred dollars to the American Bible Society, fifty dollars to the American Temperance Union, and fifty dollars to the American and Foreign Christian Union.

The boarding-school, under the care of Mr. Lyman, has enjoyed its usual prosperity. The general conduct of the pupils has been good; and the truths of the gospel are generally listened to with seriousness. More than half of the scholars were church members before they entered the school; and seven others have professed their faith in the Lord Jesus Christ. The labor performed by the pupils has yielded at least one hundred dollars more than in any previous year. The present number in the institution is fifty-four. Recurring to the past history of the school, it appears that 325 persons have been admitted from the beginning. Of this number, 73 remained less than a year, or were dismissed on account of sickness, or were expelled; 90 entered the seminary; 132 became teachers, a majority of them being still engaged in this employment; 45 have died; 3 have been made judges, and 7 have been appointed to other public offices; and 2 are preachers of the gospel, one of them being a pastor.

Mrs. Wetmore's school for half-caste children has had an average of fifteen pupils. "They love their school, and have made good progress." They have contributed eight dollars to the Children's Fund.

Dr. Wetmore says there has been but little sickness among the natives for the past twelve-month, aside from those diseases which always

prevail among them. "Some give evidence by their voluntary contributions that they prize medical attention; others love the jugglery of their heathen days."

Kau.

Though there has been no general revival in this part of Hawaii during the period under review, fifty-eight have been added to the church on profession, several of whom were once Romanists. But the followers of the Man of Sin are still numerous; it is gratifying to find, however, that they are less so than in former years. The schools are becoming more efficient and useful. There has been some advance also in general improvement. The natives have more cattle, horses and goats; and their roads are better. There does not appear to be much intemperance in Kau; and yet it is to be lamented that a few church members have fallen into this sin. Out of their deep poverty the people have contributed for Mr. Kinney's support, and at the monthly concert, \$152. They have given liberally towards erecting three houses of worship; and they have received \$176 for this purpose from Honolulu.

Kealahakua.

Mr. Pogue represents his church as prosperous; and some portions of his people have been visited with refreshings from the Lord. Their contributions for the support of the pastor have amounted to \$161; and the monthly concert collections have been \$163. Including the sum expended on meeting-houses, not less than \$700 have been raised during the period under review. The common schools, twenty-four in number, are doing as well as can be expected; and nearly all the children are in the Sabbath schools. There has been some improvement in dress, roads, &c., but less than is seen in other districts. There has been "commendable" progress in liberality. Intemperance has been quite too prevalent among the natives; but it has not entered the fold of Christ. The Romanists have four places for the assembling of themselves together; but generally they have no meetings, unless the priest is with them. Mr. Pogue has been transferred to Lahainaluna, by the vote of his brethren; and Mr. Thurston is to take the charge of Kealahakua.

Kailua.

Mr. Thurston has spent one-half of his Sabbaths at Kailua, and the other half at five out-stations. A part of the church is reported as active and zealous in the performance of duty; and the cases of discipline have not been numerous. A few persons have been admitted to the church at each successive communion, the whole number having been fifty-three. The contributions for the support of Mr. Thurston and his native as-

sistant have amounted to only \$98, somewhat less than they have heretofore been. At the monthly concert \$121 were received. The common schools are regarded as on the whole prosperous; and there are from three to four hundred adults and children in the Sabbath schools. The natives are erecting better houses; they have more beasts of burden; and there is more money in circulation. Of the latter, Mr. Thurston says, only a few know how to make a proper use. Romanism, it is said, is "much the same as in the previous year."

Waimea.

The Lord has smiled upon the churches, Mr. Lyons says, and generally preserved the members from outward acts of sin. Cases of discipline have been much less frequent than at any former period, since the large accessions took place. Some parts of the field have been revived, and there have been cheering additions to the people of God, chiefly from the young. The contributions for the support of the missionary have amounted to \$364; and \$337 have been sent to foreign lands. The school-houses are improving, and they are better furnished than heretofore. The pupils, moreover, have made some progress in knowledge; but there is a gradual diminution of the number in attendance; and the teachers are imperfectly qualified for their work. "The whole native population forms one great temperance society"; and cases of intoxication are rare. Popery is losing ground; and there is but one Roman Catholic school, with fifteen scholars. Mormonism has made a few converts. Some advance is observable in civilization.

Kohala.

Mr. Bond has been placed in very unfavorable circumstances, owing to the fact that he has had no house of worship which could contain his people. The spiritual interests of his flock, for this reason, have greatly suffered. Death was busy, moreover, in the early part of the year, two hundred having been cut down before the end of June. But there has been a pleasing change in regard to the physical condition of the natives. "A market, accessible to the larger part of the population, has afforded a channel for the disposal of any amount of produce, and operated as a wholesome stimulus to industry." And those who bear the name of Christ, have remembered that they were bound to give to his cause according to their ability; and their contributions have amounted to \$800. The schools are thought to be improving in character, though the number of pupils is decreasing.

Hana.

The report from this station is less favorable than could be desired. Mr. Whitlesey speaks

of "great stupidity" in reference to the interests of the soul, of the suspension of several church members for intemperance, arising from the use of fermented potato, and of prayer meetings "poorly attended." The duty of contributing for the spread of the gospel is not wholly neglected; \$221 having been raised for the support of the pastor since the last general meeting, and \$36 having been collected at the monthly concerts. The schools are taught only three days in a week for want of funds; and parents show but little interest in the education of their children. The latter, however, appear to be anxious to receive instruction; and they provide the necessary books themselves. In general improvement there is some progress. The natives wear better clothing, and live in more comfortable houses. The number of cattle, horses, &c., is also increasing. On the other hand, intemperance abounds at some seasons of the year.

Walluku.

The spiritual interests of this station have suffered from the worldliness of the church; temporal prosperity having been enjoyed to an unusual degree. While the Sabbath congregations have continued undiminished, other meetings have not been well attended. Still the cases of discipline are not numerous; and nineteen have joined the church by profession. Mr. Conde is sustained entirely by his people; and the contributions for various objects, such as the repairing of the church, and the support of the pastor, amount to \$1,163. In enterprise and industry there has been a palpable advance; agriculture is receiving more attention; and some of the natives are accumulating property. In this they are aided by the introduction of foreign capital and skill, and by the opening of new places of business. A part of the white population conduct with commendable propriety; but there are others who exert an unhappy influence on the Hawaiian race. Education is receiving "the usual amount of attention." A school for the study of English, taught by Dr. Rae, has forty pupils. Romanism has made no perceptible advance.

Mr. Bailey opened an English school for the native and mixed races on the 26th of June, 1849. Of the forty pupils reported, one-half are pure Hawaiians. The progress of the scholars is slow; but they give promise of success, if they shall persevere. The expense of the school is defrayed by the parents.

Lahaina.

Mr. Baldwin says the Sabbath congregations, and other religious assemblies, "have been kept up with interest" at Lahaina and at the two outstations; and there are Sabbath schools and

Bible classes, as also monthly concerts, at each of these places. The schools "have enjoyed their usual prosperity." The support of the pastor has been assumed by the church since January, 1850, \$923 having been paid for this purpose. Since the 1st of January, 1851, the people have attempted to raise one thousand dollars for the completion of the church at Lahaina; and five hundred dollars are already collected. The monthly concert collections vary from sixty to eighty dollars; and the contributions of the females for the year have amounted to \$383. Two new churches have been erected on Lanai, one of stone, and the other thatched.

Molokai.

Messrs. Hitchcock and Dwight are able to make a favorable report in regard to the inhabitants of Molokai. The congregation at the station has been uniformly good; for most of the time, indeed, the church has been full. And throughout the island meetings have been well sustained, the young of both sexes having attended more frequently than usual. As might be expected, the people have exhibited greater conformity to the word of God in their conduct than heretofore. "Not only have their contributions for religious purposes been nearly doubled; but they have needed comparatively little prompting." In each district those who profess to love the Savior, are regarded as constituting a benevolent society. Donations are made monthly; and at the end of the year the avails are divided among the different objects. For the support of the pastor \$483 have been given; at the monthly concerts \$710; for the poor \$75; and for the education of Mr. Hitchcock's son \$150. On meeting-houses there have been expended in money \$1,000, in materials \$1,000, and in labor \$500.

It is expected that such a people will make decided advances in other respects. The inhabitants of Molokai, it appears, have doubled their property and domestic comforts since the last annual meeting. "Agriculture, especially, has made unexampled progress." It is gratifying to find, moreover, that the decrease of the population has been arrested, and that the births exceed the deaths.

The schools are "in a flourishing condition," the pupils being further advanced in their studies than they have hitherto been. A working school, in connection with the regular schools, is in successful operation; and during the last five quarters the children have earned \$2,263. The report in regard to Miss Brown's school is favorable.

Honolulu First Church.

The prosperity of California has given a new stimulus to industry and civilization in Honolulu;

but some have been drawn into the vortex of avarice, or lured to sinful indulgence. The defections among church members, however, have not materially exceeded those of former years. At some of the out-stations there has been more than usual interest in spiritual things; and nearly one hundred and fifty have joined the church by profession. The congregation has assumed the support of Mr. Clark, paying him \$1,000 for this purpose; and they have contributed more than \$1,000 to other objects, showing an advance in one year of \$800. Intemperance seems to be increasing; but efforts are made to resist the evil, and not without success. The report gives but little information in regard to the schools. Those, however, in which English is taught, are becoming more numerous.

Honolulu Second Church.

The trials of professing Christians in Honolulu, says Mr. Smith, grow with the growth of the city. A few of the church members have joined the papists, rather than repent and return to the Lord. Many contribute liberally, in proportion to their ability. "It costs nearly all that a poor man can earn to live from day to day, especially in the vicinity of Honolulu." But some who are in comfortable circumstances, do little or nothing for benevolent purposes. There have been raised for the pastor \$400; at the monthly concerts \$85; for repairing the church \$618; for a meeting-house at Nuuanu \$117. The schools are represented as less flourishing than formerly. The teachers often threaten to abandon their posts entirely, on account of the small compensation which they receive. A few Protestant children have joined the schools of the Romanists, being unwilling either to obey the laws prescribed for them, or be corrected for their disobedience.

Funahou.

The school for the children of missionaries, under the care of Mr. Dole, was in operation thirty-six weeks during the past year. The average number of pupils was thirty-five; some, however, lost entire terms from ill health. There was an unusual amount of study performed. One or two cases of hopeful conversion occurred.

Ewa.

Mr. Bishop reports an unprosperous state of religion among his people. "The spirit of the world," he says, "has crept into the church; and the desire to obtain property has occupied too much attention." But all have not gone after the things which perish with the using. "A goodly number are walking in the fear of the Lord." Several of the most active Christians have finished their course; and their places are not yet

supplied. The contributions for the support of the pastor in 1830 were \$300; and during the first half of 1831 they amounted to \$170. To the French Protestant Missionary Society \$15 have been given. The people are making an effort to repair their church.

Waialua.

The additions to the church of Christ have been fewer than in past years; but the means of grace have received the usual attention. The Waialua church has contributed to the Board \$100; to the western mission, \$18; for repairing the church, in money and materials, \$981. Between \$200 and \$300 have also been raised by the Hauula church for their house of worship. Mr. Emerson reports a deterioration in the schools during the past year, partly because the teachers often leave for more lucrative occupations, and partly because the children often leave to become herdsmen and bullock catchers. But parents, generally, put a high estimate on the advantages of education. It is an interesting and significant fact, that nearly one-half of the inhabitants of Waialua district own their lands in fee simple, the manifold benefits of which cannot fail to be seen hereafter. The comforts and conveniences of life are multiplying. Romanism has made no apparent progress.

Kahuku.

A part of Mr. Emerson's field is now under the care of Rev. James Kekela, who was ordained pastor of the Kahuku church in December, 1849. This native brother is encouraged by the number who assemble for the worship of God. Not a few of the Romanists have forsaken their former spiritual guides, and joined themselves to the Protestants. One school teacher, with nearly all his pupils, has made this change. The contributions for the support of the pastor, during a year and a half, have amounted to \$200.

Kaneohe.

The report of Mr. Parker is on the whole favorable. There has been no falling away among the church members; the Sabbath congregations are large, and other meetings are well attended. There are two out-stations, which are occupied by native preachers; and their support is derived from the Hawaiians. The entire amount of contributions in the year 1830, for repairing the church, and paying native preachers, was \$681. In regard to general improvement, Mr. Parker speaks somewhat cautiously. "A few," he says, "build better houses; and a few have bought lands in fee simple. The ability of acquisition has greatly increased; but it is matter of regret that they are prodigal of what they acquire."

Waimea.

Mr. Rowell reports the attendance of the people in the house of God, and their interest in the gospel, as equal to any thing which he has ever seen among them. They are now engaged in collecting materials for a house of worship; "but it is a slow and laborious process." In addition to what has been done in this way, they have paid \$714 in money during the year for benevolent purposes. The schools are described as flourishing.

Koloa.

There are three places for public worship on the Sabbath under the care of Dr. Smith, namely, Koloa, Lihue, and Wailua. Meetings are also held, more or less regularly, in most of the villages of the district. Sabbath schools and Bible classes are sustained at the principal points. The interest exhibited by the natives in the Word has been gratifying. Thirty persons have been pronounced for admission to the church. The contributions for benevolent purposes have amounted to the sum of \$423, which shows a large increase. No material change has occurred in the character of the schools.

Wailoli.

The religious services at this station have been

well sustained, with some tokens of the divine favor. Eighty-two persons have been admitted to Christian fellowship. The liberality of the church is increasing. During the last year, \$146 were contributed at the monthly concerts, and \$354 were received for the repair of the church. Romanism is making no progress.

In the Wailoli Select School, under the supervision of Mrs. Wilcox, there were thirty pupils last year; six or seven of whom have recently graduated. This institution appears on the whole to be prosperous.

STATISTICS OF THE MISSION.

The following tables bring together a number of facts, which are valuable as illustrating the character and efficiency of the Sandwich Islands churches.

The Churches.

The mission have prepared the subjoined table. It will be seen that the blessing of God has not been altogether withheld from these churches, though the number received into Christian fellowship is less than our brethren have had the pleasure of reporting in some previous years.

STATIONS.		Whole No. on examination.	Whole No. by letter.	On examination the past year.	By letter past yr.	Whole No. dismissed.	Dismissed past year.	Whole No. deceased.	Deceased past year.	Excluded past yr.	Whole No. to male's credit.	In regular standing.	Children baptized past year.	Whole No. baptized.	Marriages past year.
HAWAII.	Kohala,	1,806	388		251			677		337	1,103		819		
	Waimea,	6,087	387	89	39	945	93	1,741	134	27	800	2,114	39	1,280	63
	Kailua,	2,399	908	53		609		636	39	35	74	1,348	39	1,749	17
	Kealahou,	2,711	87	13	12	852	5	617	22	17	664	91	1,079	49	
	Kau,	1,300		58		251		438	38	29	50	973	48	443	40
	Hilo,	9,080	447	169		563		3,988	143	20	335	5,329	90	3,329	148
	Hana,	635	52			46			15	27	104	484	3	289	58
	Wailuku,	1,633		19		339	4	264	17	1		997	15		96
	Lahaina,	1,182	342	57	11	247	15	474	39	3	26	758	47	1,183	42
	Kaanapali,														
MAUI.	Moa,	1,490	20			50		303		68	1,101		671		
	Konohe,	398	56	58		96		106	9	4	29	296	7	157	59
	Kahuku,		31								72	9		32	
	Waialeale,	964	92	16		159			40	7	466	10	746	44	
	Waianae,	469			3		6	170			251	3		14	
KAUAI.	Ewa,	1,916				306	1	420	20	44	240	1,083	6	508	71
	Honolulu, Ist,	2,794	442	145	23	279	51	692	62	49	1,990	52	739	147	
	Honolulu, 2d,	2,203	276	19		318		757	28	9	364	1,031	8	652	105
	Waimea,	451	90	48		88		143	11	1	35	361	9	188	43
	Kohala,	299	10	6		86		75	8	2	229		161		
	Wailoli,	407	62	2		80		92	7	5	23	331	28	139	46
	Total in churches reported,	39,301	3155	860	89	5462	175	11,535	632	963	3494	21,054	427	14,173	1074

Contributions.

The following table of the contributions to different objects made by members of the Hawaiian churches, has been constructed mainly from the "minutes" of the annual meeting. It is as accurate as it can be made from the materials at

Missionary House. The reader will per-

ceive that these figures are eminently suggestive. As he runs over them, he will naturally exclaim, "What hath God wrought!" Here is a mission that has existed less than one-third of a century; and now the churches which they have gathered, are reported as giving \$21,094 for the support of the gospel among themselves, and for other benevolent objects! In a few instances the

period embraced in these statistics is more than a year; but the contributions for the twelve months anterior to the last general meeting may be safely set down, it is believed, at \$20,000. And most of the Hawaiian Christians have given from "their deep poverty!"

The amount received by pastors from their people does not fully appear; but it is presumed that the average for each does not fall much below three hundred dollars. And the churches which have done so liberally for their own spiritual guides, have also paid \$3,170 into the treasury of the Board, besides contributing \$465 to the American Bible Society and kindred institutions! Surely the friends of missions, in view of such facts, may thank God, and take courage.

STATIONS.	Am. Board.	Other Soc.	Support of Minister.	Building or repair, chks.	Other Ob-jects.	Not indicat- ed.
HAWAII:						
Hilo,	621	306		3000		
Kau,			159			
Konakokus, . . .	302		161	376		
Kailua,	86		96		33	
Waimea,	227	110	364			800
Kohala,						
MAUI:						
Hana,	36		221			
Waialuku, . . .					1175	
Lahaina,	846	140	926	560		383
MOLOKAI:	710		453	2500	225	
OAHU:						
Honolulu, 1st, . .	137		1096	904	50	
Honolulu, 2d, . .	85		400	735		
Ewa,		15	370			
Waiaina,	118			1231		
Kahuku,			900			
Kaneohe,						681
KAUAI:						
Waimea,						714
Koloa,						423
Waiohi,	146			354		
	3174	452	4377	8600	308	1166

This has been strongly recommended even by the Minister of Foreign Relations. At the present time planters are embarrassed by a depreciation in the price of sugar and molasses. On this ground a resolution was brought forward, recommending that the government should allow spirits to be made by the planters, under certain restrictions. It came up yesterday for consideration, and occupied nearly the whole day.

The discussion was conducted with much courtesy and calmness on both sides, before a full and interested house. The friends of temperance, as you may well suppose, rallied their strength. On this side of the question the American Commissioner, Hon. L. Severance, and Chief Justice Lee, not to mention others, rendered essential service. The discussion assumed the character of a thorough-going temperance debate, and the temperance side came off quite triumphantly. The final decision showed only three or four votes in favor of the resolution; and to the honor of the planters it should be said, that nearly all were in the majority.

I need not say that we feel greatly cheered by this result. An important advance has been made. We have had many fears that the distillery would be let loose among us; but the danger is now past, at least for years to come. And not only so, the discussion will have its influence on public sentiment, in promoting the cause of temperance in our community.

Greece.

LETTER FROM MR. CLARK, AUGUST 16, 1851.

An Important Discussion.

THE following item of information is contained in a letter of Mr. Clark, now a corresponding member of the Sandwich Islands mission. He is still in charge of the First Church in Honolulu.

Yesterday a deeply interesting discussion took place before our Hawaiian Agricultural Society. This society embraces nearly all the agriculturists and merchants in the Islands, and many of the mechanics. There has been a disposition, on the part of some, to connect distilleries with the sugar-making business, in order to convert the skimmings, refuse sugar, &c., into an article of commerce, as is done in the West Indies.

LETTER FROM MR. KING, SEPT. 15, 1851.

THE excitement against our missionary brother at Athens still continues. As a part of the history of the efforts made by the Board to introduce spiritual Christianity into Greece, the following communication is entitled to a place in the Herald.

A Book of Mr. King's Denounced.

My little book in Greek, entitled "Exposition of an Apostolical Church," which was printed at Cambridge, Massachusetts, is beginning to make some noise. It has already, as appears from the papers of Athens, been prohibited by the Greek hierarchy in Constantinople, Smyrna and Thessalonica; and the Holy Synod of the Church of Greece has made a movement, as the Age seems to think, in reference to it.

The following is the translation of an article which appeared in the *Age* of the 16th instant: "It is known what fate a religious book of the false apostle, Jonas King, has received in Constantinople and in Smyrna and from all the orthodox, being cast out as filth, and prohibited by official acts. But what has the Synod of the Church of Greece done concerning it? Has it made a petition against it to the political authority, seeking permission to reject and prohibit it, as opposed to orthodoxy, insidious and scandalous? Yes, or no? We think the first; and yet no movement has appeared; no answer even has been given."

On the 4th instant the following appeared in another paper, called the *Fame*, as news from Thessalonica: "On Sunday there was read in all the churches of the orthodox in our city a letter of our Archbishop, in which his Holiness counsels the Christians to abstain from reading the infamous little book of the deceiver, Jonas King."

Mr. Benjamin wrote from Smyrna, September 5, that the Exposition had "made an impression" in that city; and he also said, "Notwithstanding the Bishop's warning, there are those here who seek and distribute it."

Judicial Action.

I send herewith a translation of a communication which I received on the 7th instant from the Council of Judges in the criminal court at Athens. This will inform you that I am ordered to be tried as guilty of having preached in my own house, this year and last, doctrines, principles and opinions contrary to the bases of the religion of the oriental church. From this decision, however, I made an appeal next day to a higher court.

The document to which Mr. King refers, is in the following language:

The Council of the Criminal Court in Athens, consisting of the Judges, M. I. Oeconomides, who presided, the President, N. I. Klappe, being prevented from attending, S. G. Belini, Examiner, and M. Anninos, being assembled in the room for deliberation in the court, the 16th July, 1851, the King's Attorney, N. Georgiades, and the Assistant Secretary, D. N. Basilades, being present, the Secretary, Ar. Matakides being prevented from attending, to give sentence with regard to the proposition of the King's Attorney at this court, under No. 7193, which is as follows: "The Holy Synod of the Kingdom of Greece, having learned that the American missionary,

Jonas King, residing in this place, returning from Europe, whither he had taken refuge, flying from this place on account of what followed his heterodox preaching and proselytism, and the criminal prosecution which he was consequently to undergo by virtue of the law, has begun again to continue teaching in his house publicly, dogmas, principles, and opinions altogether contrary to the bases of our holy religion, and which attack mortally the mysteries, the rites, and the customs of the oriental church of Christ, denounced him, in the proper manner, and demanded his prosecution and punishment, his conduct here in Athens having become scandalous, &c. This denunciation, and various other documents from the Holy Synod, and the Minister of Religion and Education, and from the governmental police of Athens and the Piræus, all relating to the heterodox preaching of the said American missionary, Jonas King, coming to the knowledge of the King's Attorney, a regular examination was ordered and carried into effect; from the whole of which it is shown, that this American missionary, Jonas King, being here in Athens, has continued from the last year to the present time to teach in his own private house, publicly, and in the hearing of all those who come to him, and to speak concerning religious opinions, expressing to the scandal of his hearers opinions, principles, and sentiments contrary to the bases of our holy religion, and the eastern orthodox church of Christ, and having an injurious influence upon it, coming out against the orthodox Greeks as worshipping the Deity in an erroneous manner, and ridiculing and blaspheming the dogmas of our unspotted faith, and the traditions and customs, and every thing which exists as honorable and revered in our orthodox church, as that of transubstantiation, &c., erroneously expounding the divine and sacred Scriptures and reviling its mysteries and its rites, that of divine baptism and others; and especially he calls idolatry the worship of our most holy mother of God and ever-virgin Mary and of the saints, considering the first, indeed, as not ever-virgin and mother of God, and the others as simply men; he calls also the holy fathers of the church heretics and idolaters, and does not receive the holy councils, and the things ordained by them in religion and handed down by tradition to the orthodox Christians in later times; and by this his heterodox doctrine he has become a scandal in Athens, exciting a certain tumult in his house one day at the hour of his preaching. But as it regards proselytism, wrought by this same, there appeared, indeed, from the examination to be some proofs of it; but they were not sufficient for the present to establish against him an accusation. The accused was examined, and defended himself, and did not deny his preaching, but maintained that he teaches correctly whatever he thinks and believes as such. But as the act we are now considering, and which is worthy of punishment, the act of the

said accused Jonas King in teaching heterodoxy, is foreseen and punished by Articles seventeen and eighteen of the law concerning reviling, &c., therefore we propose that the Council give sentence, that there exists against him cause for accusation, and to send him to the judgment-hall of the Criminal Court in this place, to be judged as guilty the past year and the present, within his house in this place, teaching every Lord's day and at different hours, expounding forsooth the sacred and divine Scriptures, and various other divine passages, of giving them a wrong explanation, and of expressing opinions, principles and sentiments contrary, in general, to the bases of our holy religion, and having an injurious influence upon it, and upon the oriental and orthodox church of Christ, and the mysteries, the rites, and their customs, that is, in violation of the seventeenth and eighteenth articles of the law concerning reviling, &c., but to cease, for the present, from any farther prosecution against him on the ground of proselytism."

Having heard the King's Attorney explain the above proposition, and abide by it, he having retired; and the Council having read all the documents relative to the process, having deliberated according to the law :—As, from the reasons assigned in the proposition of the King's Attorney, which this judicial Council admits entire as supported by the results which appeared in the examination held and by the law, there appear to be proofs sufficient and satisfactory against the accused Jonas King, as guilty of heterodox teaching, and taking into view Article 251, Sections 4 and 2 of the criminal law, accepts the proposition of the King's Attorney as set forth above, and sends to the judgment hall of the Criminal Court in Athens the American Jonas King, to be judged as guilty, during the last year and the present, of preaching within his house in this place publicly, in the exposition of the sacred Scriptures, that baptism is no other than a simple symbol, and consequently it is indifferent whether men are sprinkled or immersed; that those who eat a little bread and drink a little wine, are foolish in thinking that they will be saved by this communion; that the most holy mother of God is not ever-virgin; that those who worship her, as also the other divine images, are idolaters; that he does not accept the sacred councils, and the things ordained by them in religion and handed down by tradition to the orthodox Christians in later times; that the fathers and the saints of the orthodox oriental church of Christ were deceivers, and, as a consequence of this, they brought in divers heresies; that holy baptism is no other than an external sign for Christians; that they who keep Lent, are foolish; that many deceivers have come into the world, and have brought in many and divers heresies among men, saying if a man sin, it is well to give alms to the poor that God may forgive the sin, and to pray to certain men whom

they call saints, that they may act as mediators with God, that his sins may be forgiven, &c.; in a public discourse, by contemptuous mockery and hostile expressions, he attacked the dogmas, the ordinances, and the customs of the oriental church, and expressed opinions and sentiments contrary in general to its bases, and having an injurious influence, that is, in violation of the Articles seventeen and eighteen of the law concerning reviling, &c., which prescribes thus: "Imprisonment at most, for three months, and on repetition of the crime at most six months, is imposed upon him, who, in public discourse, in writing, or by symbolical representations, attacks by contemptuous mockery or hostile expressions the dogmas, the ordinances, and the customs of the oriental church." "Whoever shall by public discourse, teaching, writing, or symbolical representation, express to the scandal of others, in manner to attack the reverence due to the Creator of the Universe; whoever shall express such principles, opinions, or sentiments, as are contrary in general to the bases of religion, and morals, or as are otherwise injurious to religion, or to morals, . . . shall be condemned to imprisonment, at most for three months, and on repetition of the crime shall be punished with imprisonment at most for six months."

It ceases for the present from any further examination, or prosecution against him on the ground of proselytism.

Athens, 21st August, 1851.

The Judges.

M. I. OECONOMIDES.

S. G. BELINI.

M. ANNINOS.

Assistant Secretary.

D. N. BASILAKES.

Published the 23d of the same month and year.

M. I. OECONOMIDES,

President.

CH. A. ANASTASOPOULOS,

Assistant Secretary.

Constantinople.

LETTER FROM MR. VAN LENNEP, SEPTEMBER 17, 1851.

ONE of the most gratifying events in the history of a mission is the ordination of a native pastor. In committing a church which has been gathered in "the dark places of the earth" to a minister of Christ who has himself been raised up from the same depths of error and delusion, we feel that we have made decided progress in our work. We have at least reached "the beginning of the end;" for the great object of missionaries in every place is to organize Christian churches, and place native preachers over them; so that they themselves may proceed to parts beyond.

The Armenian mission have deemed it advisable to withdraw Mr. Ladd from Broosa, and set apart a graduate of the Bebek seminary to the work of feeding the flock of Christ in that city. And they have come to this conclusion, not merely because this brother is needed at another post, but because they wish to develop the spirituality and enterprise of the church more perfectly. The native Christians of Broosa, Mr. Van Lennep says, have been too much inclined, in a spirit of great humility and veneration for their spiritual guides, to regard the missionaries as those who were to be actively engaged in urging forward the work of the Lord.

Mr. Van Lennep having been appointed to attend the ordination of the young brother who had received a call from the church in Broosa, he went thither accordingly; and in the following letter he gives an account of the services. Before proceeding to the main topic of his communication, however, he describes the route taken by his companions and himself, with such objects of interest as met them in their way. It was from Ghemlik, mentioned below, that Kossuth and the Hungarian exiles proceeded to the Mississippi.

Departure for Broosa.

On the morning of August 25, the pastor of the First Church in Constantinople, his brother, a graduate of our male seminary, who was to be ordained, and who was accompanied by his bride, an interesting girl of fourteen, just out of our female boarding-school, his mother and myself, went on board a steamer in the harbor of the Golden Horn, which had been built in Turkey of iron taken out of the mine at Prince's Island, the machinery even having been made of that iron under the superintendence of an Englishman. The weather was beautiful. The morning mist was still hanging around the opposite shore of the Bosphorus; and from the midst of it stood out, illumined by the rays of the morning sun, the minarets and domes of Scutari, giving to the picture the appearance of a fairy land.

We soon paddled off to the quiet Marmora, which reflected on its smooth surface the islands and shores of Europe and Asia. In about six hours and a half we were at anchor before Ghemlik, the ancient Kios, situated at the inner extremity of a gulf of the same name, also called the Gulf of Modania, from a town built at its outer extremity. Ghemlik lies picturesquely at the foot of a branch of Olympus, and is surmounted by a castle with turrets. Almost all its inhabitants are Greeks, some of whom

have recently become enlightened, though as yet they show but little boldness in the profession of their belief. From this place the distance to Broosa is called seven hours on horseback. We performed the journey, however, in about four hours, having ridden fast a portion of the way. On the road, which is at first hilly, we found small villages occasionally, charmingly situated in little nooks and valleys, and surrounded by the richest and most luxuriant foliage. At the highest point we came to the fine macadamized road which the government is building, four or five miles having been already made, and which will doubtless be a great blessing to that region. The engineers are Hungarian Protestants.

The Ordination Services.

The call to Mr. Stepan from the church in Broosa had been very unanimous; and the exercises which took place in connection with his ordination, were highly interesting. On Thursday evening he was publicly examined by the council. Most of the church members, with some others, were present. He was set apart to the work of the ministry on the Sabbath, in the presence of the church members and the evangelical Armenians generally, and also of such Europeans, Armenians and Greeks as the occasion brought together.

The order of exercises was as follows: Introductory prayer by Pastor Simon, of the First Church in Constantinople; singing; reading of the Scriptures and prayer by Mr. Ladd; sermon and ordaining prayer by Mr. Van Lennep; right hand of fellowship and charge to the pastor by Mr. Ladd; charge to the church by pastor Simon; singing; benediction by the pastor.

All the exercises were in Turkish, except the sermon and ordaining prayer, which were in Armenian, and were understood by most of those present. A Greek Protestant afterwards told me, that one of the first Armenians in Broosa, whose wife and sons have embraced the gospel, while he has stood aloof, turned to him during the sermon and said, "Do you hear? Do you hear?" "No," said the Greek, "I cannot understand." "Well," said the other, "the priests have been making fools of us these many years, and have so steeped us with their lies, that, instead of teaching our children the truth as we ought, they must become our teachers."

Christians in this country will doubtless bear the church in Broosa, with its young pastor, upon their hearts ; and they will pray the Great Shepherd to watch over this feeble flock.

From what I have seen of the state of things in Broosa during this visit, I feel greatly encouraged ; and I trust that the truth is to make progress and prevail, though I am fully aware of the worldliness of the population in general. The people of God, though few, show an excellent spirit. They are humble, conscientious and, I trust, prayerful. They are regarded by all classes as the most honest in their dealings of any people that can be found any where. I was delighted to hear the testimony of some Europeans who had tried them, and who had the lowest opinion of every other class of business men. They are few in number, however, and they need the prayers and sympathies of all Christians.

Encouragement at Demirtash.

The place which Mr. Van Lennep mentions in the subjoined extract, is already known to the readers of the Herald.

On my return I spent one day and two nights in Demirtash, a Greek village two hours from Broosa, where are two professed Protestants. I also found a poor Armenian shoemaker, whom persecution in Broosa had driven to that village several years ago. He seemed to possess the pearl of great price. On the evening of my arrival I had conversations and prayer until a late hour with several of the most enlightened persons in the place.

One man astonished me by the acuteness of his mind, and the amount of his knowledge, both religious and scientific. He showed an extensive acquaintance with the Scriptures, quoting them readily and aptly ; and he made inquiries respecting mathematics, geography and astronomy, which perfectly astonished me in a man who had spent his life in his native village, engaged in raising silk-worms.

The next day I spent in going from house to house, seeing the people reeling their silk, and sitting down with them to talk of the great salvation. In the evening about twelve persons came to my room, and remained until after midnight. One of them was the doctor of the village, a most voluble personage, who wished to defend his church, but professed to regard our way as quite as good. Another was the village teacher,

who had run himself out, his pupils having learned enough to discover that he taught them incorrectly. With these two worthies I had a regular battle on many points ; for they changed the subject whenever they found themselves unable to stand their ground. I am not fond of controversy ; but in this instance I could not decline it. I endeavored to bring forward, as often and as forcibly as I could, the vital or rather practical points in our discussion.

The truth has secured a good foothold at Demirtash. Two of our seminary pupils are from that place, one of them being a youth of uncommon promise. There are two others who would like to join the institution ; and their parents would be glad to send them. And this is true of several at Ghemlik. But we have already as many as we can take care of with our present teacher, and we have been compelled to refuse them.

LETTER FROM MR. DWIGHT, SEPTEMBER 21, 1851.

In the following communication Mr. Dwight has furnished a brief account of the first ecclesiastical council, convened in the Turkish empire, to settle a case of difficulty arising in one of the evangelical churches. It will not be advisable to go into the history of the affair, especially as in the end it seems to have been amicably adjusted.

Pastor Hohannes was moderator of the council, and Pastor Simon, scribe. Both managed the case with admirable tact and prudence. I could not but bless God that he has raised up two such men for his churches in this land. Both are men of piety and common sense ; both are endowed with clear minds, capable of distinguishing between things that differ ; and both are peacemakers, in an eminent degree.

The utmost order prevailed throughout the meetings, with two or three very slight exceptions, although feeling ran high at times, and it seemed as though we were on the point of losing all control over certain individuals. They became at last very calm and quiet ; and I hope better counsels will hereafter prevail among them. Both parties have promised to try to forget the past, and live together as brethren. Yesterday (Sabbath) we had a meeting of the church alone, at which we who composed the council, gave the brethren a parting address, pointing out to them their

errors, and urging them to watchfulness and faithfulness in their duties, especially to brotherly love and unity of effort for the extension of Christ's kingdom and the salvation of souls.

Besides this meeting, we had two preaching services, Pastor Hohannes taking one, and I the other. This is the first time I have had the privilege of hearing this brother preach; and I must tell you that I was exceedingly delighted both with his matter and manner. His subject was well handled; and he was quite animated and forcible in his delivery. I wept while he was preaching, to think what God has wrought in this land since this brother came to us as our first Armenian inquirer in Constantinople, nearly twenty years ago. After he had opened to us his views, and expressed his desires, he took his leave, saying, as he passed our threshold, "I can speak these things to you; but when I step outside of your house, I must be silent." Now, without fear or hindrance, he can lift up his voice like a trumpet, and every where in this land declare the gospel of Christ. Bless the Lord, O my soul!

Trebizond.

LETTER FROM MR. POWERS, AUGUST 25, 1851.

THE last number of the Herald contained a letter from Mr. Powers, giving an account of the interest with which the gospel was listened to in Marsovan. Having left a native helper in that place, he proceeded to Tokat and Sivas. From the latter city he despatched the communication which has furnished the following extracts.

Marsovan—Tokat—Sivas.

From the native helper whom I left at Marsovan, I learn that the interest in the truths of the gospel still continues. His room is thronged every evening by persons who seem desirous to learn the will of God, and to know the way of life and salvation. A large number have signed a declaration of Protestantism, with a request to be entirely and forever divorced from the Armenian church; and a separation of some will doubtless soon take place. Although many of them are ignorant of truth and duty, the interest with which they listen to the teachings of the Word, leads me to hope that among them there may be many whom the Lord our God has called. In some few instances, we may hope, a work of grace has begun.

Mr. Powers spent a week at Tokat. The contrast between that city and Marsovan, in a religious point of view, immediately arrested his attention.

Tokat seems fast sinking into the gulf of skepticism. The infidel works of Europe, either in print or manuscript, find their way thither, and are greedily devoured by the reading classes. Unless we come speedily to the rescue, the middle and lower classes, already thoroughly alienated from their church by the unprincipled conduct of their priests and primates, will also sink into the same abyss and perish forever. I had intercourse with more than a hundred persons, ignorant of the truth, and for the most part unable to read, who were firm in their old faith, though alienated from their church, and wishing to become Protestants, chiefly if not wholly to get rid of the heavy and unrighteous exactions of their superiors. These churches have become wicked and oppressive to the last degree of endurance; and God is now making use of their very wickedness for the establishment of evangelical churches in their place. There are a few persons in Tokat who seem to love the truth; and I am making arrangements to provide the place with a native helper for the coming year. I hope that missionaries from America will soon come to erect the standard of the cross upon the ruins of a dead Christianity, and resist the progress of a still worse infidelity.

The remaining items of information relate to Sivas, respecting which Mr. Powers wrote so fully during his previous visit.

The state of things in Sivas is very much as it was when I left last March. Seven of the eight members belonging to the church I find here; and although they have been without a pastor, I do not learn that any have been left to dishonor their profession. They have been in the constant habit of assembling on the Sabbath and on other days for the worship of God. Their meetings have always been attended by several from without. I preached yesterday to between twenty-five and thirty persons, and administered the Lord's supper. Three individuals desire to be admitted to the church; but my stay is so short that their examination must be deferred.

The number of openly professed Protestants in this city is small; but it is the general impression that our principles are gaining ground. The influence of our

friends, though few, is very considerable, both in the city and in the surrounding country. They have acquired quite a reputation as peace-makers between parties in litigation; and several cases of long standing involving large sums of money, and one the question of life even, have been settled by their intervention to the satisfaction of all the parties concerned. Last week a claim of one of the members of this church, against a merchant of Giurin for more than one hundred dollars, was secured by the mediation of our brethren, although twenty-eight of the principal men in Giurin, among whom were eight priests, had set their seals to a solemn declaration that the claim was false!

Mr. Powers adds, in this connection, "A few weeks ago forty of the first men in this city declared upon oath in court, that the claims of another member of this church for the recovery of a large sum of money were false, when every one of them knew that he was swearing to a lie, and that those claims were just. It is in this and similar ways that persecution is carried on at the present time."

Nestorians.

LETTER FROM MR. COCHRAN, AUGUST 16, 1851.

THE object of Mr. Cochran, in the following communication, is to give a general idea of the preaching department of the Nestorian mission. It will be seen at once that this branch of the missionary work is in a very satisfactory state. In fact it would be difficult to find, in any mission of any society, such a body of devoted and efficient laborers "in the word and doctrine" as our brethren in Persia have drawn around them. Hence we may confidently anticipate, with the divine blessing, the continued prosperity of the mission; for God delights to honor the faithful preaching of Christ and him crucified, in heathen as in Christian lands.

Preaching of the Word.

In the city of Oroomiah, at Seir, Geog Tapa, Ardeshai, Degala and Ada, there have been at least two regular services on the Sabbath. At Charbash, Vazeroza, and five other villages in the vicinity of the city, at eight villages on the plain of Barandooz, and at three on the river between the city and Seir, there has been not less than one service every Sabbath; and at five or six other villages meetings have been quite frequent. In

quite a number of these places, moreover, Sabbath schools or Bible classes, conducted mainly by the pupils of the two seminaries, have been sustained thus far with gratifying success.

During the vacation of the seminary in February last, several of the older pupils visited thirty-five villages, more or less remote from their residences, and preached to congregations averaging twenty-two adults. Considerable labor of the same kind has been performed in connection with the superintendence of the village schools. And I have myself recently preached the gospel in twenty-three different villages, including those on the plain of Barandooz, in which I have ordinarily spent a portion of every Sabbath. And it is my present plan, if Providence shall open the way, to compass nearly the whole plain in short tours before the seminary shall reassemble.

State of the Southern Villages.

Mr. Cochran has turned his attention to the spiritual wants of another part of the field committed to the care of this mission. The following remarks illustrate the destitution of those Nestorians who have not heard as yet the words of eternal life, at the same time that they prove the extent of the benefits which have been conferred upon others.

In connection with Deacon Moses, I have lately made an excursion to nine villages on the plains of Mergaver and Burdasoor, lying on the southern borders of Oroomiah. This region, in consequence of the sparseness of the Nestorian population, and the danger of depredations from the numerous Koords residing in that vicinity, has never before been fully explored, either by members of the mission or by our native helpers. It is not my intention to burden you with a detailed account of this tour; but I will say that it was a season particularly refreshing to us; and it deeply impressed my mind with the blindness and rudeness of this population, as compared with those who are more frequently visited by us, and with the wretchedness and vileness of any people who are destitute of a preached gospel. A visit to such a locality can never fail to quicken our zeal, and encourage our hearts in efforts to carry the bread of life, with all practicable speed, to all the Nestorians. Being removed from the immediate influence of the Patriarch, the inhabitants of these districts are artless, unsuspicious, and uncommonly eager to hear

the word of life. Indeed, I have not met with any Nestorians more naturally inquisitive and more anxious to become better acquainted with the great salvation. In several villages, after listening to remarks for one, two or three hours, individuals would request further instruction, and propose questions of practical duty.

The ignorance and consequent moral wretchedness of this people are truly painful to behold. Surrounded by Koords, to whose iron way they have always been subject, they have copied many of the perverse and cruel habits of their oppressors. Profaneness is so interwoven into the texture of their language and all their modes of speech, that they could scarce restrain themselves, even in our presence and in the midst of our reproofs. Falsehood and deceit, either to gain an end, or shield, themselves from oppression, they have come to regard as no sin. "They have taught their tongue to speak lies, and weary themselves to commit iniquity." "Destruction and misery are in their ways, and the way of peace have they not known."

In connection with the foregoing facts, Mr. Cochran suggests that the preaching department of the mission is still altogether inadequate to the wants of the people.

In regard to the general influence of these efforts, it will not be inferred that all the inhabitants of the villages stately visited are equally interested and profited by the Word. On the contrary, only the smaller portion can be persuaded to come to our meetings. A weekly record of the attendance on the plain of Barandooz shows an average of a little less than thirty adults to each congregation; and of these only a few are uniformly seen in their places on each successive Sabbath. But the influence of our labors, we are assured, is not confined merely to the individuals collected. The weekly summons to assemble and hear the gospel, like the tones of the Christian Sabbath-bell, is of itself admonitory, and in a high degree salutary to any village. It may be doubted, indeed, whether its influence upon those who for a time choose to absent themselves from the means of grace, is less than upon those who attend. We pour the leaven of truth into the community. We cast our bread upon the waters, trusting that in God's own way we shall "find it after many days." And we love to remember that we labor in the way of

God's appointment; and we feel assured that as we faithfully honor his own chosen instrumentalities for the conversion of lost men, he will not fail to place upon them the seal of his divine recognition and blessing.

Mr. Cochran closes his letter with the following item of information: "The province in which we dwell is in a quiet state. The Koords, under the administration of the present efficient Governor, are generally kept in awe; and some of the chiefs have even been drawn from their strongholds, and made to suffer the penalty of their past lawlessness. The enrollment of a regiment of Nestorians is prosecuted with a good degree of determination, notwithstanding the general opposition of their Mohammedan masters, whose jealousy is awakened by the supposed authority and influence which such a participation in the affairs of the government will give to their heretofore weak and defenceless tenants. Apprehensions were entertained by us that in the enrollment of a thousand or more soldiers, some of the pupils of our seminary at Seir would be demanded; but we are happy to report that the major, although a Jesuit and former opponent of our mission, has at our request courteously excused all our pupils and all the teachers of our schools."

Dakotas.

LETTER FROM DOCT. WILLIAMSON, OCTOBER 15, 1851.

The Country reserved for the Dakotas.

It was stated in the October Herald, that the Dakotas had recently sold all their lands east of Lake Traverse and the Sioux River to the United States, with the exception of a reservation on the St. Peters River about one hundred and fifty miles long and twenty wide. This reservation is in two parts, as there were two treaties executed. The first treaty was entered into at Traverse des Sioux with the upper bands; and the second was made at Mendota with the lower bands. The following description of the country which the Dakotas are hereafter to occupy will be read with interest by the friends of the Indian race.

Having been invited by a number of the Dakotas, with whom I became acquainted when residing at Lac-qui-parle, to settle with them as a physician and missionary, at a place where they are about forming a village on the St. Peters, some twenty-five or thirty miles this side of that station, I thought it best, at the close of our late mission meeting, to go

and look at the place, and also visit Lacqui-parle. During this excursion I have informed myself more particularly in regard to the country reserved for the Dakotas by the late treaty. The portion assigned to the Mdewakantonwan and Warpekuti is full fifty miles long by twenty broad. The soil is generally of the best quality; at least thirteen-twentieths of it being prairie, and lying as well for plowing and grazing as could be desired. It also affords an abundance of wood for those who are expected to reside there; and yet it seems to me that after the Indians shall have been on it a few years, timber will be so scarce that the whites are not likely to purchase it.

The country for the Sissetonwan and Warpetonwan is nearly one hundred miles long and twenty broad. The soil, in general, is not quite so good as the other, though much of it is excellent.

The amount of wood, however, is much less; and even this reduced quantity is not so well suited to building or fencing as that which is found on the other reservation; so that, though there may be an ample supply for fuel, I think if the Indians shall ever be disposed to build themselves comfortable houses, and fence off fields for each family, it will be difficult for them to find the necessary timber.

If they shall turn their attention to raising cattle and sheep, as I hope they may, the quantity of wood will increase. So long as they continue their present mode of life, however, it will diminish. Their best tract of wood-land is in the neighborhood to which they have invited me to remove; and probably one-third or one-fourth of all the wood which they have, is within three miles of the place where they talk of forming their village.

Proceedings of other Societies.

Foreign.

LONDON MISSIONARY SOCIETY.

THE readers of the Herald are already familiar with the proceedings of the French at Tahiti. Hence they will not be altogether unprepared for the intelligence contained in the subjoined communications of Rev. A. Chisholm, writing in behalf of the committee of missionaries in Tahiti. The first letter bears date May 1, 1851.

In ours of last month, we advised you of the difficulties in which we were involved, in consequence of the enactment of the new laws in regard to missionaries. We have now the disagreeable duty to discharge of informing you that fresh troubles have since arisen, from a quarter we did not then anticipate. In the Government Gazette of the 24th of April, published in the native language, an announcement was made that Sabbath, May 4, being the anniversary of the establishment of the French republic, had been commanded to be observed as a fête-day in France, and that it was also to be so observed in all the French colonies. A programme of the engagements and amusements for the day was then given, and is as follows:

"The things to be attended to on Sabbath, May 4:—

- "1. At 7 A. M.—A discharge of artillery.
- "2. At 11 A. M.—The French governor will receive district-governors and chief judges, who are to be introduced by Paraita regent.

"3. At 12 M.—The band will commence playing, when the greasy pole will be climbed, and also the revolving machine.

"4. At 3 P. M.—A feast will be given to the native dancers.

"5. At 7 P. M.—The public buildings will be illuminated.

"6. At 8 P. M.—Fireworks.

"7. At 9 P. M.—A ball will be given by the governor, at which the district-governors, chief judges, and principal persons, are invited to be present."

As you may conceive, our minds were exceedingly distressed by this announcement, as there has not hitherto been anything approaching to such an open and undisguised violation of the Lord's day, at least so as to involve the natives; and the shock apparently given to their minds was not less than we ourselves felt. The consequence was, that our thoughts were naturally directed to the subject in our Sabbath ministrations, when justice to our own consciences, as well as to the souls of our hearers, compelled us to speak plainly on the subject. In the English chapel here Mr. Howe took for his text, Isaiah lviii. 13, 14, from which he took occasion to show the blessings to be expected by nations and individuals from a rigid observance of that blessed day, and the disastrous consequences likely to result from its desecration. The hearers generally, both English and Americans, expressed themselves highly gratified by what they heard; and several of them have since expressed themselves in writing as to the entirely unobjectionable character

of the sermon on the points in question. It seems, however, that a son of Mr. Orsmond who was present, reported to an officer of government the following passage: "Wo to those who fill high places, and ought, therefore, to be an example to those around them of obedience to the laws of God, when they take an opposite course! What will be the end of that man, who, when God declares his day shall be kept holy, replies, It shall not be so, but takes God's day and divides it into portions, setting apart one portion for one pleasure, and another for another, and, when the sun has declined, crowns the whole by an arrangement to spend the night in amusements equal in folly to those that have occupied the hours of the day? The end of such an one is fearful to contemplate, if he persevere in such a course. 'My soul, come not thou into their secret, and unto their assembly, mine honor, be not thou united!' Friends, let not one of us sanction such proceedings!"

On account of this, Mr. Howe was summoned to appear before the police two days after, and the question was put to him, whether he had uttered such sentiments; to which he at once replied, he had considered it his duty thus to express himself. He was then told that he must either make an apology for what he had expressed, or submit to a prosecution. The law which Mr. Howe was said to have violated is as follows: "Ministers of religion (or worship) who shall pronounce, in the exercise of their ministry, and in a public assembly, a discourse containing a critique or censure upon the government concerning a law, a royal ordinance, or any other act of public authority, shall be punished by an imprisonment of from three months to two years."

His reply on hearing the law read was, that he did not feel at liberty to make any apology, but requested forty-eight hours to be enabled to consult his brethren on the subject. We met together on the evening of that day, and after looking carefully at the subject on all sides, came to the conclusion that brother Howe could not in conscience make an apology, further than express his regret that offence had been taken where it was not intended; and he accordingly addressed to the head of police the following note:—

Papeete, April 30th, 1851.

SIR,—I have fully thought over the affair for which I was called before you yesterday, and now beg permission to state, that as I was addressing a body of my own countrymen and Americans, in my own tongue, and, as a Protestant minister, labored to sustain the Protestant doctrine of the strict observance of the Sabbath day, independently of national law, and drew my arguments from the sacred Scriptures only; and as I fully believe in my conscience that all I said was true; that, as the statements were made in a Protestant and not in a Catholic country, I should feel it to be my duty to repeat similar sentiments

under similar circumstances, I can only express my deep regret that the remarks which I considered it my duty to make, should have been construed into an attempt to bring the government into contempt, as I had no such intention, nor can I admit the correctness of such a conclusion. I have the honor to remain,

Your obedient, humble servant,

WILLIAM HOWE.

In the evening we were again waited on by the heads of police, when they informed Mr. Howe that the governor was by no means satisfied with Mr. Howe's communication, and that he must either immediately leave the island, or submit to a prosecution. As we had previously consulted Mr. Miller, the British Consul, on the subject, and he had strongly advised Mr. Howe to withdraw, rather than expose himself to the consequences of a persecution; and as we were of opinion that no good end would be answered by Mr. Howe going to prison, which might not be equally obtained by his submitting to banishment, we recommended his acceding to that alternative. It must be added, that if any of our hearers in the native congregations had felt disposed to prefer similar charges, we were all equally liable to prosecution; as we had felt it our duty to express ourselves strongly on the subject to our several congregations; and, indeed, our aged brother, Mr. Davies, had preached from the very same text as that preached from by Mr. Howe. After the matter had been so far arranged, Mr. Howe made a request that he might be allowed to remain until the return of the John Williams, in order to avoid expense to the society. That request, however, has not been acceded to; but on the contrary he has been informed, that if he be found on Tahiti after the expiration of this month, the case must be proceeded with. So far, therefore, as we can see our way clear at present, we think it advisable that Mr. Howe should retire to the leeward, and occupy the house vacated by Mr. Krause, until we hear from the Directors on the subject, which we entertain may be by the very earliest opportunity; as, if the Directors think that Mr. Howe had better return and stand his trial, he will be quite prepared to do so. It ought also to have been mentioned, that previous to this difficulty arising, Mr. Howe had received official notice to quit his present house and remove to Papava, according to the requirements of the new law, so that there be but one missionary to one district, and that he reside in that district. The consequence will be that no agent of the society will henceforth be permitted to live in Papeete, so as to exercise his missionary functions among the natives.

Several of the principal persons specially invited to be present on Sunday the 4th, have sent polite notices that they cannot comply with the invitation; and the church at Papeuriri, through one of the deacons, Fare Ahu, who is also a chief judge, pre-

sented a petition to the governor, that the festivities might be postponed until the Monday; their request, however, has not been granted; the day will no doubt be spent in folly and sin, and many, it is to be feared, will have their consciences defiled.

Writing again, under date of May 8, Mr. Chisholm says:

On Sabbath last, notwithstanding all remonstrances, the amusements for the day, previously announced, were proceeded with. The queen stood firm until the evening of the day, when the governor went to her personally, and abused Mr. Howe as the cause of her obstinacy; and then, sad to relate, Mr. Ormond was sent to complete the evil work. I subjoin an account of the day, as given by an eye-witness; none of us saw any thing of it. Mr. Howe was at Papaea, and Mr. J. Barff and I spent a most delightful Sabbath with the newly ordained pastor and his people at Fauu, none of whom came near Papeete that day, though within three miles.

Sunday (May 4). Fine weather. A grand salute in honor of the French revolution at seven A. M. Prayers were then said, and about noon prizes were placed in the roundabouts, and so placed as to be reached on either side by a man sitting astride the machine, and balancing himself on it. These prizes consisted of shirts, calicoes, fowls, and tobacco. The next amusement was climbing a greasy pole with prizes at the top. Madame Bonard, with the Sisters of Charity and all the children under their care, were spectators. About four, P. M., the native dancers from the different districts marched in rows to pay their respects to the governor, by making a formal salute in their dance, according to the heathen practice. The dancing was kept up by them, excited by drink, until eight o'clock. The queen's two elder boys were in the crowd as spectators, and she herself was led in by Mr. Ormond, sen., to the governor; who after some little compliment handed her up stairs, and, having put a candle in her hand, instructed her how to let off the fireworks. After the display of fire works, which lasted an hour, the governor's ball commenced; and a large muster of the native chiefs were in attendance, and French naval and military officers with their families, and some foreign residents. The natives were dressed in their different native costumes for dancing, with leaves and flowers, to correspond with the heathen dance. Very few English and American ladies and gentlemen were present at the ball, but many native chiefs.

Another very respectable English gentleman who witnessed the scene says, that it was most heart-rending to reflect that, after all that has been done for this people, and the measure of success that had attended

the efforts, with what fearful rapidity they were thus hurried back towards heathenism. The amusements provided for the people, even had it not been the Sabbath-day, were, in his opinion, of a most demoralizing tendency. There were no fewer than five different parties of dancers, men and girls promiscuously, with great drums beating, plentifully furnished with intoxicating drinks, and excited to use the most obscene gestures and language. An American lady who was present at the ball, informs us that poor Pomare seemed very disconsolate all the evening, and could not be induced to enter into conversation with any one, but was observed for the most part to be weeping. The evil effects of this desecration of the Lord's-day are already abundantly manifest. The queen's husband has again made shipwreck of the faith. The queen's remonstrance, when pressed by the governor to attend the ball, &c., deserves to be recorded. She replied, "I cannot go; the word of God forbids it." He remarked, "The French have set apart this day as a day of rejoicing, and it must be kept;" and then charged Mr. Howe as being the cause of her obstinacy; to which she replied, "You are quite mistaken; it is the command of God that keeps me back; but I have no power to resist your perseverance."

Mr. Howe himself wrote on the 8th of May, saying that he had concluded to "stand his trial." The result of course is not yet known.

MISSION OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

THE Synod of the Presbyterian church of Nova Scotia commenced a mission in the South Seas a few years since, Rev. Mr. Geddie and Mr. Archibald having been sent out for this purpose. The island of Aneiteum, New Hebrides, was selected as a field of labor, "almost in sight of the blood-stained Erromanga." The success of the mission is reported as "most encouraging." Mr. Archibald, however, has abandoned the work; and the Synod are endeavoring to obtain an associate for Mr. Geddie.

The Samoa Reporter for July, 1851, contains a letter from this missionary brother, in which he gives an account of his operations. At the date of this communication, he had just entered upon the third year of his labors; and he says that the average attendance on his Sabbath services during the first year was ten, during the second year about forty-five, while at the time he wrote it was eighty. The schools had not been successful; but Mr. Geddie expected a change in this respect at no distant day. A school-book and a catechism have been printed in the native tongue. In speaking of the results he says, "Many have thoroughly abandoned their superstitions, and professedly at least are worshippers of the true

God. Family worship is regularly observed in many houses. A few, I trust, are not far from the kingdom of God." "My own opinion is, that heathenism in this island has received its death-wound; and now we shall have only to combat with its expiring struggles. The contest may yet be severe; but, with a vigorous agency and the divine blessing, it will not be of long continuance."

AMERICAN MISSIONARY SOCIETY.

THIS society held its last general meeting on the 18th of June. The report of the Treasurer shows that the receipts of the previous year were 39,329 Th., and the expenditures 34,024 Th. After the payment of a debt of 5,700 Th., there remained in the treasury 1,605 Th. Of the receipts 7,420 Th. were for special objects, 1,342 Th. having been contributed for the ransom of slaves in Borneo. Of the expenditures, 3,956 Th. were paid for the support of the seminary, 13,022 Th. for the South Africa mission, 6,122 Th. for the Borneo mission, and 4,261 Th. for the China mission.

There were fourteen young men in the seminary at Barmen last year, including two natives of South Africa. The two last have returned to their homes, and four others have entered upon the missionary work. The missions of the society are in South Africa, Borneo, and China. The following table, prepared from the last annual report, will show the number of stations and laborers. All the catechists in China are natives; a part of those in South Africa are Europeans.

	Stations.	Out-stations.	Missions.	Catechists.	Colo-nists.	Native laborers.
S. Africa,	17	5	21	6	3	10
Borneo,	4	9	4	0	0	5
China,	1	6	3	19	0	0
	22	11	28	18	3	15

The "Deputation" of the society are accustomed to issue a quarterly report, in which they exhibit the condition and prospects of the missions, &c. The one for July, 1851, is as follows:

Our last quarterly report communicated to you the distressing condition of our mission in the northern part of South Africa. At present we can only give you a few more particulars in regard to the development of its circumstances. What has become of our northern stations, Rehoboth, Schmeela's Verwachting (Expectation), New Barmen, Ojimbangué, and Scheppmansdorp, we are unable to say. Our superintendent, Mr. Zahn, at the end of April, 1851, had not received any special information from our brethren there since the middle of September, 1850. Alarming rumors were still afloat. Mr. Zahn has attempted to obtain information from the north by means of an express, which he has sent thither; and we hope to receive (which may God grant) good news by the next mail from Cape Town.

Mr. Koudson left Bethany at the end of last year; and he has gone provisionally to Wupperthal. But we do not intend to continue him there; and orders have already been dispatched to him to return again to the mission among the Namaquas. Mr. Samuel Zahn has succeeded in establishing another station, called Beersheba, a few days' journey from Bethany, with the aid of the Namaquas at Guldbrandsdalen; and Mr. Krönlein, who landed at Cape Town, April 16, intends to proceed to Beersheba in order to assist this faithful brother, or, if possible, establish another station among the Namaquas. Our South Africa mission has met with no other serious disturbance. Even at those two stations which were most in danger, in the Karree Mountains, among the Kaffirs and Bastards, our work prospers, as you will see with pleasure in the last number of our reports.

The latest intelligence from our stations in Borneo is more favorable. The brethren Denninger and Beyer were upon the point of leaving their station at Pulopetak, it is true; but this was only for the purpose of visiting another district, Parisierland, more towards the interior of the country. By this step our former plan to extend the mission beyond Pulopetak, several times thwarted, but lately revived, may have been carried into execution.

Our mission in China has met with some checks. Mr. Lohscheid has fallen so dangerously ill that, in accordance with the pressing advice of the physicians, he has been obliged to resolve upon a voyage to this country; and he was expected to be in England about the latter part of June. The physicians declared, however, that after the lapse of one or two years, he would be so far restored as to be able to return to China. Among the catechists sent to us formerly by Dr. Gutzlaff's Chinese Society, we perceived so much hypocrisy (Unlauterkeit), that at the end of last year we were compelled to dismiss some of them from our service; and only four have remained. But our brethren had, during the latter part of the last year, more profit than ever of a blessed ministry. Still their situation, out of the free-ports, becomes daily more perilous, if we consider the hostile feelings which the present Emperor seems to manifest towards strangers. As Dr. Gutzlaff resigned his office as leader of the Chinese Society, the Chinese Union of England, which is greatly interested in said society, has resolved to put the same under the direction of a committee of missionaries residing there, and has requested us to allow our brethren to join this committee; to which we have given our assent, as the society leaves the missionaries at perfect liberty to act according to their instructions, in regard to the direction of the society and the employment of some of its native catechists, for which purpose the society has held out a prospect of pecuniary assistance.

During the session of the general assembly of our society, held June 13, the want of new laborers was particularly considered, as being urged upon us by the present situation of our missionary stations. The proposal to send another missionary to China, in Mr. Lohscheid's place, was abandoned, on account of the critical condition of the Chinese mission, as well as on account of more pressing wants, which are almost beyond our little strength. On the other hand, we resolved to send two more missionaries to Borneo, Mr. Rott, a Hanoverian, to Pelingkau in Pulopetak, which Mr. Beyer has left, and Mr. Hofmeister, a Thuringian, to Banjarassing, where old brother Barnstein is very much in want of a young assistant. We have also resolved to set our press at Banjarassing in operation,

which has not been used for several years; and for this purpose we shall send Mr. Dietrich, a compositor by profession, who had previously declared himself willing to go, for the Lord's sake, with the two missionaries to Borneo. Finally, the necessity of our mission among the Ovaherero became a matter of consultation. Although we were not able to make any precise propositions, being in want of reports from the stations, the future of our South African mission, as our principal field of labor, depends too much on this point for us to lose sight of it. We have, therefore, resolved to send Mr. Gorth, a native of Hesse Darmstadt, as a new missionary to this place, but with the limitation, that the reports which we expect from this field shall determine his station.

Thus we are to send out four new missionaries. We intend doing it towards the end of August. At the same time the bride of Mr. Schönberg is to go to the Ovaherero country. We rejoice to see that the Lord has given courage to our society, to extend thus its activity. But we cannot forbear communicating to our friends that we are again embarrassed by a debt of five thousand thalers. We hope that He who is rich above all, will carry us through, and also that our friends will be active, especially as we are not only to be deprived of the exemption from postage in regard to our publications, but also in regard to our society in general, which will cause a considerable increase of our expenses. Finally we must again request our friends to look around in their neighborhoods, for persons fit for our seminary. The greatest want of the age, the want of proper men, is still felt by us. Not long ago we were obliged to dismiss two of our students, as they were too much in want of the necessary talents. And although we have a prospect (by the admission of new pupils in the autumn) of filling the vacancies caused by their leaving and by the next reinforcement of missionaries, the existing necessity is not at all removed.

To our rich Lord, however, be all our poverty recommended! May he bless us, as well as all our friends, who, during these holy-days, lift up their hands in the sanctuary, and praise the Lord, the Lord of all the heathen! May he prepare himself a people, willing to bring offerings to him in holy attire, having tasted how beautiful it is for brethren to live peaceably together! To such he has promised blessing and life forever.

Domestic.

MISSIONARY SOCIETY OF THE METHODIST CHURCH SOUTH.

THE Missionary Society of the Methodist Episcopal Church South held its sixth annual meeting at Louisville, Kentucky, on the third Monday in April last. From the report of the Treasurer it appears that there was a balance of \$18,225 89 in his hands at the commencement of the year, as also a balance of \$2,106 25 in the hands of the Assistant Treasurer; that \$20,929 30 were paid by the United States Government during the year, to be expended for the Indians, &c.; that \$36,216 20 were received by the Treasurer from other sources; that

\$6,717 90 were received and expended by the Assistant Treasurer; and that the sum of \$20,594 64 remained on hand at the close of the financial year.

The efforts of this society are directed to "the destitute portions of the regular work," people of color, Germans, Indians, China, and California. The report of the Secretary enumerates, in the first division, 106 missionaries, 22,859 white members, and 1,458 colored members. In the second division there are 99 missionaries, 30,102 colored members, and 213 white members. In the third division there are seven missionaries, and 262 members. The statistics of the Indian missions will be found in the following table, the last three columns showing the number of church members, Indian, white and colored.

I. Kansas District.—J. T. Peery, P. E.

	Chs.	Ind.	W.	Col.
Fort Leavenworth Manual Labor School, T. Johnson,	1	3	15	3
Shawnee, E. N. Russell,	1	76	0	0
Wyandot, L. B. Stetler,	0	98	0	0
Delaware, N. T. Shaler,	1	35	0	0
Kickapoo, Thos. Harburt,	1	48	0	0
Kansas, Thos. Johnson,	0	2	4	0
	4	282	19	3

II. Cherokee District.—S. G. Patterson, P. E.

	Chs.	Ind.	W.	Col.
Crawford Semin'y, S. G. Patterson,	0	5	2	0
Saline, W. A. Duncan,	3	262	3	26
Seneca, { D. B. Cumming,	4	900	6	14
U. Cherokees, { Wm. McIntosh,	2	906	31	85
Tahlequah, J. M. Garner,	4	410	30	36
Barren Fork, T. W. Mitchell,	0	469	0	0
Lower Cherokee, Thos. Bertholf,				
E. G. Smith,	13	1,533	73	195

III. Creek District.—T. B. Ruble, P. E.

	Chs.	Ind.	W.	Col.
Creek Agency, W. D. Collins,	1	130	5	1
Spring Hill and Tallahassee, Jas. Essex,	0	227	3	12
North Fork and { B. R. Baxter & Little River, { D. R. Asbury,	2	944	5	17
Canadian, J. F. Root,				
A. M. S. School, T. B. Ruble,	0	3	11	0
	1	604	24	30

IV. Choctaw District.—N. M. Talbott, P. E.

	Chs.	Ind.	W.	Col.
Fort Coffee & N. Hope, J. Merrill,	0	36	7	1
Mashalytubby, E. E. Duncan,	5	145	5	16
Doakville, J. H. Carr,	11	468	8	76
Choctaw Academy, J. S. Noble,	0	0	0	0
Kyamichee—to be supplied,	4	287	4	92
Brasby—do.		54	1	
Chickasaw, E. Couch,	0	43	13	42
Portau Mission School,				
Chickasaw Academy, W. Browning, not yet in operation.				
	30	1,055	56	159

The China mission is at Shanghai. Two brethren are there, Rev. B. Jenkins and Rev. Charles Taylor, M. D.; and they are much encouraged by their prospects. The California mission is in its infancy, there being but three laborers in the field.

MISSIONARY SOCIETY OF THE METHODIST CHURCH NORTH.

THE Missionary Society of the Methodist Episcopal Church held its thirty-second anniversary at Philadelphia, May 22, 1851. The receipts for the previous year, from all sources, were \$126,471 31; and the balance in the hands of the Treasurer and Assistant Treasurer, at the commencement of the year, was \$6,846 10. The expenditures were \$131,663 40.

This society sustains both foreign and domestic missions; the latter embracing its efforts in behalf of the aborigines of our country. The following table will show the extent of the society's operations among the Indians. One of the missionaries among the Sagenaw Ojibwas is a native.

	Missionaries.	No. of Memb.	Scholars
Ontonagans,	1	55	70
St. Regis Indians,	1	24	49
Sagenaw Ojibwas,	3	391	219
Michigan Pottawotomies,	4	137	50
Green Bay Oneidas,	1	125	69
Brothertown and Stockbridges,	1	69	9
Lake Superior Ojibwas,	5	161	77
Wyandots,	1	118	40
Delawares and Munceys,	0	99	0
Kickapoos and (Ind. Ter.)	0	25	0
Pottawotomies,	0	55	0
Shawnees,	—	—	—
	17	1945	556

The missionary among the St. Regis Indians says: "The moral and domestic state of these Indians would probably fall very much below many, if not all neighboring tribes. They, as a whole, are exceedingly degraded. Indolence, ignorance, intemperance, and many other vices, exist almost universally among them. There are, indeed, some few exceptions; yet all are extremely poor, and they live in the most poverty-stricken manner. They have been under the exclusive control of the Roman Catholics, ever since they first existed as a distinct tribe." He also says: "Our prospects on the whole are encouraging."

The operations of the society in the Indian territory have been somewhat embarrassed, in consequence of the division in the Methodist church. There appears to be only one missionary under its care among the Wyandots, Delawares, Munceys, Kickapoos, Pottawotomies, and Shawnees. The Methodist Church South has claimed and held the property formerly belonging to the undivided denomination in this territory.

The Oneidas possess good houses, barns, and other conveniences for farming. "In their family arrangements they are but midway between the savage and the Christian." Education is neglected; and parental government is "lamentably lax," though improving. There is some advance in morals. Forty-three have recently joined the church.

The missionary at Sault St. Marie says that

his prospects are decidedly improving. "Meetings of all kinds are well attended and interesting." There is regular preaching for the whites at this place, "not without some token of the divine approval."

The foreign operations of the society are in Oregon and California, Germany, South America, China, and Liberia. No Indian mission is sustained beyond the Rocky Mountains; and the efforts of the society in that field are properly domestic in their character. The German mission consists of a superintendent, four missionaries, and two assistants. At Buenos Ayres there is one missionary. The last report of the society gives the names of three missionaries at Fuh-chau, Rev. Messrs. Collins, White and Maclay. On the 19th of March Rev. I. W. Wiley, M. D., Rev. J. Colder, with their wives, and Miss Mary Seeley embarked for this mission. There is preaching at only one chapel; no special results are reported. One school for boys and one for girls were sustained at the close of last year.

The efforts of the Liberia mission are directed to both natives and colonists. The Conference stationed nine preachers in the Monrovia district at the commencement of the year, five in the Bassa district, and four in the Cape Palmas district. There are also eighteen local preachers. The number of pupils in the week-day schools is reported at 281. The following table will exhibit the statistics of the churches in January, 1851.

	Members in Society.	Probationers.
Robertville and Heddington,	49	4
Millsburg and White Plains,	85	10
Upper Caldwell Circuit,	64	9
Lower Caldwell Circuit,	135	10
Monrovia,	291	8
Bassa Circuit,	150	13
Marshall Circuit,	34	7
Mount Emory, or Cape Palmas,	211	2
Sinco Circuit,	134	57
	1,674	110
Members, January, 1850,	989	835
Showing an increase of	192	

SOUTHERN BAPTIST MISSIONS.

THE Southern Baptist Convention held its last annual meeting at Nashville, Tennessee, May 9, 1851. On that occasion the Board of Foreign Missions presented its fifth annual report. The receipts for the previous year were \$21,789 01; and the expenditures amounted to \$14,160 05. It was expected that a large part of the balance in the hands of the Treasurer (\$11,810 35) would be absorbed within a few weeks. Of the Commission, about eight thousand copies had been issued regularly, but the Journal had only 2,500 subscribers. A new paper has been recently substituted for these publications, called the Home and Foreign Journal. This Board has two missions in China and one in Africa. A brief survey will give the reader a general idea of its operations.

CANTON.

Canton.—J. J. Roberts, *Missionary*; Mrs. Roberts, Miss Harriet Baker.

This mission performs a large amount of preaching labor; but no results of special interest are reported.

SHANGHAI.

Shanghai.—J. L. Shuck, George Pearcy, M. T. Yates, *Missionaries*; Mrs. Shuck, Mrs. Pearcy, Mrs. Yates.

The members of this mission have felt that declaring the gospel of Christ to the perishing was their great work. Hence they have spent much time at their chapels, with some encouragement; and yet there have been no accessions to the church. Three day schools have been sustained; and the brethren wish to increase their number.

AFRICA.

Cape Palmas.—B. J. Drayton, *Missionary*; Mrs. Drayton.

Since.—R. E. Murray, *Missionary*; Mr. Lewis, Mrs. Lewis, *Teachers*.

Edina.—J. H. Cheeseman, *Missionary*; S. G. Day, *Assistant*; one teacher.

Becky.—John Day, Joseph Hardin, *Missionaries*; two teachers.

Junk.—Solomon Page, *Teacher*.

Monrovia.—A. T. Wood, *Missionary*.

New Georgia.—W. W. Stewart, *Teacher*.

New Virginia.—Peter M. Page, *Teacher*; two native assistants.

Millsburg.—Edward Paul, *Teacher*.

Louisiana.—Vacant.

The report speaks of the different stations in order. The church at Cape Palmas is represented "as having been in a flourishing condition." Several have received baptism. The school has increased, and the native department

is said to be doing well. "Natives," Mr. Drayton says, "are still calling for the god-man to bring his books and teach them." "Fields are opening to our command every month, as far back as one hundred miles."

The school at Since has ninety-nine pupils, and all are "improving." The church has increased to eighty. Persons living at a distance of seventy or eighty miles frequently attend the preaching services.

The prospect at Edina is said to be more encouraging than heretofore. A number of persons have been admitted to the church; and the school has sixty pupils, who are making commendable progress in their studies.

Of the church at Bexley a favorable report is made. There have been accessions to it by baptism; but it does not appear how many. The school, consisting mainly of native boys, is exerting a happy influence. The school at Junk is well attended, and the pupils are doing well.

The church at Monrovia has improved within the last few months. Thirteen were received into it by baptism at one time. An appropriation has been made for a school.

No missionary is located at the other stations; the schools at New Georgia and New Virginia, however, are represented as flourishing. There are about fifty pupils at the former, and one hundred and eighteen at the latter. The Millsburg school has thirty-eight.

It has been the wish of the Board to commence a mission in Central Africa; indeed, Messrs. Bowen and Goodale were sent out for this purpose. The latter has since died, however. After this event Mr. Bowen proceeded to Badagry, thence to Yariba, where he was at the date of his last communication. He was waiting for an opening to "parts beyond."

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SALONICA.—Under date of September 15, Mr. Parsons wrote as follows: "We have very few Jewish visitors; and not more than two or three come to our service, often none at all. One, a floor dealer, has been in the habit of calling at my house frequently to read the Bible, and converse concerning the truths of religion. We have been much interested in his case. When he enters and leaves, however, I notice that he looks and listens at the gate, to be certain that he shall not see or hear a Jew. When reading in my study, his quick 'Who is it?' if any one calls, betrays his fear. His circumstances are such that the yoke is comparatively easy upon his

neck; and yet he was threatened with an anathema, a few months ago, for attending our preaching service. On one occasion he was thrown into prison, for a slight transgression of one of the rabbinic additions to the word of God."

SATARA.—A letter from Mr. Wood, dated August 27, announces the death of his wife. She had a violent attack of rheumatic fever on the 29th of July, which assumed a remittent type at the end of ten days. On the 13th of August, Mr. Wood noticed a change in her appearance. "I at once called in her physician," he says; "but it was evident that the hand of death was upon her; and all that we could do was to point her to the Savior, hear her few last words, and commend her soul to God." She expired about

seven o'clock in the evening. Mrs. Graves was at Satara at the date of this melancholy occurrence.

AHMEDNUGGUR.—The subjoined extract is from a letter of Mr. Burgess, dated August 9:

I have lately erected a small building on the premises which I occupy, at the cost of about fifteen dollars, to be used as a place for prayer and religious meetings by the native Christians, and others who may happen to be present. As the Christians in the compound have considerable company, from their acquaintance with people in the surrounding villages, this building promises to be one of the best investments of missionary funds which I have made. It is particularly serviceable during the rainy season. One morning I counted twenty-five persons who had spent the night there, the first part of it having been devoted to conversation with our native helpers and other church members. And last evening, on returning from my preaching place in the city, where my visit had been almost a failure, I found in this chowdy a company of twelve or fifteen strangers, who belong to villages thirty or forty miles distant, just prepared for a meeting with our people. I gave them a short sermon, and then left the native brethren to continue the business of instruction till sleep should interrupt them. This morning the whole company came to prayers in the chapel room connected with our house. They remain in Ahmednugger eight or ten days, on account of a case pending in court; during which time they will have constant intercourse with our native Christians. This is only a specimen of what is continually taking place; though it is not often that we have so large a company of strangers at the same time.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 31st of October, Rev. Marshall D. Sanders, of Williamstown, Massachusetts, and Mrs. Georgiana Sanders, of Peru, Massachusetts, sailed in the bark *Hollander*, Captain Collagan, for Madras, with the expectation of joining the Ceylon mission. Mr. Sanders is a graduate of Williams College and Auburn Seminary.

DONATIONS,

RECEIVED IN OCTOBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Cumberland, Cong. ch. m. c.	10 25
Falmouth, 9d do. m. c.	10 64
Lewiston Falls, A friend, a thank off'g. to cons. Rev. ELIJAH JONES, of Minot, an H. M.	50 00
Mechanic Falls, Miss E.	10 00
Portland, Edward Gould, for debt, 50; High-st. ch. a mem. 10; a widow indy, 1;	31 00
Waterville, m. c. 8; Mrs. S. 2;	10 00—121 80
Kennebec co. Conf. of chs. B. Nason, Tr.	
Holliswell, Sophia E. Bond, to cons. Rev. RICHARD H. THURSTON of Waterville an H. M.	50 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, W. M. Rogers to cons. Rev. ELIZABETH WHITTELLANT an H. M. Sr debt,	50 00

Penobscot co. Aux. So. E. F. Dusen, Tr.	
Bangor, ROBERT R. HASKINS, for debt, wh. cons him an H. M. 100;	
1st cong. ch. and so. 50.05;	150 05
Brewer, 1st cong. ch. to cons. Rev. BENJAMIN G. SNOW an H. M. 50; for c. f. 15;	65 00
Foxcroft and Dover, Cong. ch. and so.	9 25
Plymouth, Friends,	1 30—335 02
Somerset co. Aux. So. C. Selden, Tr.	
Norridgewock, C. Selden, for debt,	30 00
York co. Conf. of chs. Rev. G. W. Cressley, Tr.	
Kennebunk, Union cong. ch. and so. m. c.	24 50
Lebanon, Cong. ch.	1 50
Wells, 2d do.	15 00
W. Newfield, do.	17 50
York, C. O. Emerson, for debt,	10 00—62 50
	546 01
Belfast, W. O. Poor, for Armenians, 50;	
Piscataqua co. 2; Unity, Rev. C. Temple, 6.75; s. s. 1.21, for ad. of a hea. child;	32 00
	578 01
Legacies.—York, Miss Lydia Sewall, by Caleb Eastman and Miss Emeline Sewall,	50 00
	628 01

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Swansey, Ch. and cong.	36 47
Grafton co. Aux. So. W. W. Russell, Tr.	
Hanover, Dartmouth relig. so.	150 05
Lyme, Cong. ch. and so.	129 00—374 05
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Nashville, E. W. Lane,	16 00
Pelham, J. Tyler, wh. cons. Mrs. E. E. FOSTER an H. M.	100 00—116 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
E. Concord, m. c.	8 25
Loudon, J. B.	50—3 75
Rockingham co. Conf. of chs. F. Grant, Tr.	
Canter, Cong. ch. and so. 60; m. c.	78 00
Exeter, 1st and 9d so. m. c.	6 34
Stratham, A friend, for debt, wh. cons. GEORGE E. LANE an H. M. 100; young la. a s. class, 1;	101 00—185 34
Stratford co. Conf. of chs. E. J. Lane, Tr.	
Conway, Mrs. E. D.	5 00
Farmington, Cong. ch. and so. m. c.	10 00
Great Falls, Cong. ch.	100 00
Meredith Bridge,	94 50—245 80
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Charlestown, Rev. J. De F. Richards and wife,	13 00
	778 01
Legacies.—Sanbornton, Moses Emery, to cons. Rev. ARNOLD BOWWELL an H. M. by Woodman Emery, Ex'r,	100 00
	878 01

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Peacham, Cong. ch. and so. m. c.	19 57
St. Johnsbury, do.	68 48—79 05
Chittenden co. Aux. so. M. A. Seymour, Tr.	
Burlington, Mrs. R. W. Francis,	180 00
150; a s. 38;	11 00
Cambridge, I. W. Turner,	38 00
Hinsburgh, Cong. ch.	10 50—345 50
Williston, E. S. 10; Mrs. R. 50c.;	30 00
Orange co. Aux. So. L. Bacon, Tr.	
Wells River, Cong. ch. and so.	2 00
Orleans co. Aux. So. H. Hastings, Tr.	
Westfield, L. P.	2 00
Rutland co. Aux. So. J. Barrett, Tr.	
Benton, Rev. Mr. Hyde,	50
Carlisle, GASTIN GISSWOLD, wh. cons. him an H. M.	100 00
Clarendon, m. c.	3 05
Rutland, E. par. m. c.	16 18—130 34
Windor co. Aux. So. J. Steele, Tr.	
Norwich, N. cong. ch. and so.	14 00
Fondut, Cong. so.	7 00

Royalton, do. gent.	18 00
Sbarro, do.	47 25
Windsor, do. 18,45; m. c. 54,30; s. a. 9,70;	75 45
Woodstock, Cong. ch. and so. m. c.	9 07—170 77

640 66

Lagacies. —Barnet, W. E. Dutton, by Azro Dutton, Ex'r,	25 00
	665 66

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Cotuit Port, m. c.	13 00
Eastham, m. c.	14 00
N. Truro, m. c. 1,75; a friend, 50c.; 9 25—29 25	
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
Hinsdale, Little girls, for Ceylon m. c.	3 00
Lanesboro',	34 55
Pittsfield, A lady, a thank off'g for family blessings,	10 00
Williamstown,	109 10—156 65
Boston, S. A. Danforth, Agent.	
(Of wh. fr. a friend, for debt, 100; Miss L. Thompson, for do. 50; J. Burnstead, for do. 20; Mr. Bacon, for sch. at Shanghai, 10; a friend, 10; do 10;)	208 98
Essex co. North, Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Union evan. ch.	20 00
Byfield, Mr. Tenney's so. m. c.	65 41
Newburyport, Rev. Dr. Dana, for debt, 500; J. Caldwell, for do. 10; Dr. Diamond's so. 71,50; 1st pres. so. 48; two indiv. 1,75;	331 65
W. Amesbury, Mr. Payne's so. 77,50; m. c. 85;	102 50—379 56
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Amherst, Luke Sweetser, to cons. JOHN H. SWEETSER an H. M. 100;	
N. par. F. Cooke, 10;	110 00
Northampton, W. H. Stoddard, for debt, 100; John Clarke, for do. 70; S. Stoddard, for do. 20;	190 00—300 00
Harmony Conf. of chs. W. C. Capron, Tr.	
Coll. at ann. meeting,	44 71
E. Douglas, m. c.	54 22—29 00
Middlesex South Conf. of chs.	
Holliston, 1st cong. so. m. c.	31 65
Lincoln, Cong. ch. m. c.	10 00
Saxtonville, Mrs. S. S.; Miss S. 2;	9 00
Wayland, Tris. cong. ch. and so.	48 19—26 84
Missionary Union of the Salem Asso. R. P. Waters, Tr.	
Salem, Tab. ch. m. c.	34 48
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
Dorchester, Juv. agri. so. to ed. a youth in Mr. Stoddard's sch. For-	12 00
nia,	
Milton, 1st evan. ch. coll. and m. c.	65 22
Roxbury, Eliot ch. and so.	28 00
W. Roxbury, Spring-st. ch. and so. (of wh. fr. FRANCIS D. ELLIS wh. cons. him an H. M. 100;) 214,70; m. c. 8,31; young la. miss. so. 10; two s. c. classes, 2;	234 93—336 15
Pastime Miss. So. E. Alden, Tr.	
Braintree, Cash, for debt,	50 00
Cohasset, D. S. Sutton,	10 00
N. Bridgewater, Porter ch. m. c.	25 79—83 79
Pilgrim Aux. So. J. Robbins, Tr.	
Rippon, Cong. so.	9 05
Worcester co. Central Aux. So. A. D. Foster, Tr.	2,900 00
Worcester co. North, Aux. So. C. Lawrence, Tr.	
Petersham, Mr. Foster's so.	8 00
South Gardner, ASSEL RICHARDSON, wh. cons. him an H. M.	1,400 00—1,408 00

6,305 75

Unknown, 3; a friend, 1; Chelsea, Winnimmet ch. and so. m. c. 30,70; Broadway ch. and so. m. c. 20,60; E. Cambridge, evan. cong. ch. m. c. 10,00; Lowell, 1st cong. and so. m. c. 64; Quincy, la. evan. so. 9; W. Newton, cong. ch. and so. 80;	216 41
	6,524 16

Lagacies. —Conway, Samuel Denham, by Phineas Bartlett and Joseph Avery, Ex'rs, (prev. rec'd, 168,) 622,92; Foxboro', Mrs. Sarah Peim, by Warren Bird, Adm'r, (prev. rec'd, 475,) 69,77;	711 90
	7,336 15

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.	
Stratford, Cong. ch. 11; E. F. A. de'd,	12 00
1.00;	
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Black Rock, 36,88; m. c. 27,36;	64 14
Darien,	59 37
Easton, 18,30; m. c. 16,50;	34 80
Fairfield, 125; m. c. 22,97;	147 37
Greenfield,	50 35
Greensfarm, 142,16; m. c. 21,75;	164 91
Greenwich, 1st cong. ch. 40; la. 55; fem. hea. sch. so. 30,55; N. so. gent. 47,25; la. 81; m. c. 22,25; to cons. Mrs. ORADIAN MEAD an H. M.	376 35
Long Ridge, Rev. Mr. Ayres,	5 00
New Canaan, Gent. 45,40; la. 57,33; m. c. 23,20;	125 13
Ridgfield, 1st cong. ch. m. c.	35 60
Stamford, 1st cong. ch. 300; N. so. Rev. H. Fuller, 5;	305 00
Stamwich, 55,84; m. c. 8,34;	64 18
Weston,	15 00
Wilton, 64,57; m. c. 70,68;	135 25—1,482 35
Hartford co. Aux. So. A. W. Butler, Tr.	
Avon East, Gent. 30,22; la. 25,87; m. c. 4; 10 cons. Rev. STEPHEN HUBBELL an H. M.	60 00
Bloomfield, B. Ely, for debt,	5 00
Bristol, La.	70 76
Canton Centre, (of wh. fr. UNION HOARD, wh. cons. him an H. M. 100;)	153 63
Enfield, Cong. ch. and so.	79 94
Hartford, Centre ch. and so.	707 00
Suffield, m. c.	33 45
S. Windsor, Rev. Dr. Hooker, for debt,	5 00
Windsor, 1st so.	54 57—1,130 44
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Eastbury, La.	23 21
Kensington, Gent. 18,38; la. 31,62; m. c. 10,50;	60 50
Middletown, 1st so. gent. and la.	63 00
Southington, Cong. ch. and so. (of wh. fr. T. Higgins to cons. Mrs. J. C. SMITH an H. M. 100;)	337 25—423 96
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Salisbury,	4 00
Terryville, Eli Terry,	100 00—104 00
Middlesex Asso. S. Stillman, Tr.	
Killingworth, Gent. 25,30; la. 25,10; 54 30	
N. Lyme, m. c. 4,63; la. 29,08;	33 70—88 00
New Haven City Aux. So., A. H. Maltby, Ag.	
New Haven, Rev. Dr. Day, for debt, 180; Mrs. Joel Root, 50; Dr. Bacon's ch. a lady, wh. cons. Dr. C. V. A. VAN DYCK, of Syria, an H. M. 50; union m. c. 60,02; Yale college, do. 10;	270 02
New Haven co. East, Aux. So. A. H. Maltby, Agent.	
Branford, 40,06; gent. 45,27; Mrs. TIMOTHY F. GILBERT, wh. cons. her an H. M. 100; ask. in Sept. Her. as from Madison.	85 43
Clinton, Cong. ch. m. c.	29 92
Madison, la. cent. so.	30 72
Meriden, 1st cong. ch. and so. 44,86;	84 88—230 93
Central cong. ch. 40;	
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.	
Birmingham, Cong. ch. and so. G. W. Shelton and wife, wh. cons. Rev. E. B. CHANAMERS of Humphreysville, an H. M. 50; Dr. Bassett, 20; H. A. for Armenian miss. 10; Rev. C. D. 10; H. S. 10; indiv. 99,50; m. c. 22,20; W. W. N. and lady, 10;	942 30
New Haven, Mt. Pleasant sch.	1 00
Prospect,	1 00
Waterbury, 1st so. m. c.	70 00—314 30

Norwich and vic. and New London and vic.

F. A. Perkins, Tr.	
Lisbon, Newcut so. gent. and la.	25 54
Norwich, 2d so. Mrs. Nancy C.	
Rayville, wh. cons. bar. an H.	
M. 100; 2d and Main-st. churches,	
m. c. 20,32;	120 22—145 86
Windham co. Aux. So. J. B. Gay, Tr.	
Brooklyn, Miss L. B.	3 00
	4,273 85
A friend, for debt,	5 00
	4,278 85

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.

C. S. Little, New York, Tr.	
Coeymans, R. D. ch. m. c.	20 00
Kinderhook, do. s. s. for ed. hea. chil.	20 00
Schoharie Village, R. D. ch.	24 00
Tompkinsville, do. m. c.	33 00
Westerlo, do.	16 22
	113 84

Ded. trav. exps. of Rev. A. A.

Willots,	15 00—28 84
Buffalo and vic. J. Crocker, Agent.	
Buffalo, Union m. c.	103 83
Sheldon, 2d cong. ch.	10 00
W. Aurora, Cong. ch.	14 00—127 83

Geneva and vic. C. A. Cook, Agent.

Binghamton, Pres. ch. 120,32; la.	
miss. so. 28,25; children's fund,	
21; Rev. P. Lockwood and wife,	
25; Mrs. Mather and fam. friends,	
for Mary E. D. Mather, Caylon,	
12; Mrs. L. G. Ely, for Lewis G.	
Ely, do. 20;	257 50

Genesee, Pres. ch. to cons. Thomas

Scott Lord an H. M.	100 00
Geneva, Pres. ch. 51,40; D. L. 10;	
W. S. S. 10; Mrs. S. E. Hopkins,	
15; W. H. S. 1;	57 40
Vienna, Pres. ch. (of wh. to cons.	
Rev. Silas Hawley an H. M. 50;)	80 00
	524 90

Ded. disc.

Greene co. Aux. So. J. Doane, Tr.	1 28—523 62
Durham, Penn. cent. so.	
Monroe co. and vic. E. Ely, Agent.	24 75
Perry Centre, 1st cong. ch. la. benev.	
so.	15 00

Rochester, 1st pres. ch. (of wh. fr.	
an indiv. for debt, 100; 638,61; A.	
Champion, for debt, 500; Brick	
pres. ch. to cons. Mrs. Cynthia	
Cowles an H. M. 100;	1,238 61—1,233 61

New York City & Brooklyn Aux. So. J. W. Tracy, Tr.

(Of wh. fr. W. W. Chester, for debt, wh.	
cons. John N. Chester an H. M. 100;	
a lady, for Micronesia miss. 2; Rev. H. T.	
Chesver, 50; special coll. at Broadway	
Tab. 121,55; Harlem pres. ch. a lady for	
Adeline Lamberson, Caylon, 50; ch. at	
Bloomington, 10; Brooklyn, S. pres. ch.	
m. c. 126,41; L. W. 5; juv. miss. so. for	
Spain and Cobb schs. India, 50; for sch. at	
Gaboon m. 25;)	824 68

Onida co. Aux. So. J. Dana, Tr.

Utica, Mrs. Williams, for fem. sch. at	
Shanghai, 25; Mrs. Martin, for do. 50;	
1st pres. ch. m. c. 13,08; a fam. off'g; 7;	
disc. 17c;	94 91

Otego co. Aux. So. D. H. Little, Tr.	
Cherry Valley, s. s. coll.	11 00
Coopers town, W. A. Walker, for	
debt,	20 00—31 00

Washington co. Aux. So. M. Freeman, Tr.	
Whitehall, 1st pres. so. m. c.	61 00
	3,040 24

Unknowns, for Armenian m. 21; Albany, a friend, for debt, 10; J. B. Jernails, 15; Miss D. 2,10; 4th pres. ch. m. c. to cons. Sylvanus J. Parham an H. M. 100; Astoria, pres. ch. m. c. 52,24; Baldwinville, by Rev. T. Walker, 2,75; Bridgewater,

cong. ch. C. H. 2; W. B. 1; Canterbury, pres. ch. 20; Miss S. 3; Champlain, P. Moore, for debt, 10; Charlton, T. K. 5; Clinton, s. s. 27; Denton, L. M. N. for Gaboon miss. 1,50; M. S. and fam. 7; E. Bloomfield, S. Eggleston, for debt, 20; Hannibal, cong. so. 5,35; Hudson, 1st pres. ch. s. s. for Deacon John of Oronochia, 23; Long Island, a widow, 2,50; Madison, fem. cent. so. 27,23; disc. 23c; Malden, E. & D. Bigelow and co. to cons. Mrs. Susan E. Kellogg an H. M. 100; G. Islam, 50; Rev. J. L. 10; T. L. 10; indiv. 4,45; Marathon, pres. ch. 5; Morrisville, cong. ch. 10; New Haven, cong. so. 11; disc. 17c; Northport, pres. ch. m. c. 8,50; Northville, fem. miss. so. for John Wells, Caylon, 15; Oswego, O. J. H. 10; Painted Post, Little Flats, union s. s. 4; Patchogue, an orphan's mite, for debt, 1; Pleasant Valley, pres. ch. m. c. 2; Schenectady, Rev. J. P. Fisher, wh. cons. Mrs. J. P. Fisher an H. M. 100; Sidney Plains, cong. ch. 5,56; Somers, pres. ch. m. c. 5,62; Spencer town, pres. ch. 12,17; Staton Island, J. L. C. 3,50; Troy, Miss M. R. 5; 1st pres. ch. m. c. 50; 2d do. Gurdon Grant, for debt, 250; indiv. 16; s. s. for Francis J. Kellogg, Caylon, 20; Upper Aquabogue, cong. ch. m. c. 25; Walton, 2d cong. ch. m. c. 25; Washingtonville, pres. ch. 2,55; 1,144 23

Legacies.—Rome, John W. Bloomfield, for interest, by B. L. Beach, Ex'r, (prev. rec'd., 60;) 60 60

4,244 47

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.

Little, Tr.	
Hicksmack, R. D. ch.	25 00
Neshayms, do.	9 40
Pompton, do.	22 75
Augusta, pres. ch. 18,50; Belvidere, two friends, 3; Fairton, 1st pres. ch. 22,65; Franklin Place, m. c. 5; Hackettstown, J. S. L. 1; Newark, 1st pres. ch. a friend, 5; 3d do. a bro. and sis. 1; Orange, Rev. S. F. 2; Passippany, pres. ch. 63,73; S. Orange, pres. ch. 101; 243 28	

Legacies.—W. Bloomfield, Joanna Crane, by S. F. Crane, 300 43

50 00

350 43

PENNSYLVANIA.

Bethany, pres. ch. m. c. 10; E. Smithfield, ch. and cong. 18,66; Harrisburg, 1st pres. ch. Mrs. B. 10; Honesdale, 1st pres. ch. s. s. 20; Minersville, Welsh cong. ch. 40; Montrose, pres. ch. 20; m. c. 13; Philadelphia, Mrs. E. Jones, for fem. sch. at Shanghai, 126,67; Pittsburgh, Rev. J. R. A. 1,94; Shireleysburg, John Browster, 100; Tioga, by Rev. Mr. McCullough, 10; 430 27

DELAWARE.

Newark, 1st pres. ch. Mrs. C. 10; Pocomader, 1st pres. ch. 5; 15 00

MARYLAND.

Baltimore, C. W. Ridgely, for debt, 25; 5th pres. ch. m. c. 105; Edmon, youth's miss. so. 7; 137 00

SOUTH CAROLINA.

Ladies, by Rev. J. Forrest, for fem. sch. at Shanghai, 20; Charleston, lat. on legacy of Mrs. E. L. Simmons, by Rev. Dr. Foet, 171,22; 260 22

GEORGIA.

Savannah, La. Chinese so. for sup. of two pupils in China, 50 00

OHIO.

Western For. Miss. So. G. L. Wood, Tr.
Alexandria, 3,62; Columbus, 2d pres. ch.
wh. and prev. dona. cons. Samuels, M.
Barnes an H. M. 40; Bonar, 17,15; juv.
miss. so. 1,01; Ironton, J. C. 4; Jersey, m.
e. 3,30; s. a. 1,61; Kingston and Porter, 3;
Marietta, chil. of mater. asso. (of wh. for
Bibles for Miss Fay's Choc. sch. 4,75);
17,57; New Carlisle, pres. ch. wh. cons.
Rev. E. E. Johnson an H. M. 50,50; Pul-
nam, 23; Radnor, Rev. H. R. 2; Sandy
Spring, 2; Waterford, Mrs. M. J. B. 3;
Mrs. C. A. B. 2; ded. disc. 2;

Western Reserve Asso. Soc. by Rev. S. G. Clark.

Atwater, wh. and prev. dona. cons. Rev.
BENJAMIN F. SHARP of Independence an
H. M. 19,67; Aurora, 23,10; Rev. L. S. G.
10; wh. and prev. dona. cons. Rev. L. S.
GRAVES an H. M.; Bath, 7,44; Birming-
ham, 2; Brecksville, 10; s. a. for Gaboon
m. 15; Burton, 15,30; P. H. 10; wh. and
prev. dona. cons. Rev. E. E. JOHNSON BURN-
WELL an H. M.; Charleston, 20,01; Clar-
idon, 13; mater. asso. 1,31; for a boy at
Madras m.; Franklin, 1,37; Freedom,
21,40; Garrettsville, 50c.; Hudson, 25; m.
e. 14,78; Bible class miss. so. 23; W. Res.
college, m. e. 5; Kinsman, 3; Kirtland,
10; Rev. T. One, 10; wh. and prev. dona.
cons. Rev. FRANCIS S. FULLER an H. M.;
Lyons, 15; J. S. 10; E. R. 10; Mantua,
11,60; Rev. S. Lee and fam. 13,12; Rev. S.
G. Clark and fam. 15; Dea. C. 5; wh. and
prev. dona. cons. Rev. SAMUEL LEE an H.
M.; Medina, 20; Rev. F. H. Brown, 10;
A. L. P. 10; H. G. B. 10; Nelson, 7,15;
Rev. F. M. 10; Newburg, 5,00; Northamp-
ton, 1,76; North Ridgeville, m. e. 5;
Painesville, 12,56; wh. and prev. dona. cons.
Rev. J. M. GILLBERT an H. M.; Peninsula,
12; Randolph, 4; Eggles, 1,50; Sandusky
City, 64,06; S. W. Torrey, 60; W. W. W.
10; E. P. Osborn, 10; S. M. 12; wh. cons.
Rev. CALVIN J. FITZGERALD an H. M.; Solon,
Rev. J. Beward, 7,90; Streetsboro, 11,75;
Rev. I. Tracy, 10; chil. 3,92; Strongsville,
6,87; West Mill Grove, 15; Willoughby,
11,69; Wadsworth, 70,41; Rev. H. R. 10;
E. R. 10; S. S. 10; ded. countf. note, 1;

173 85

Greenwich, A friend, 5; Marietta, Rev. F.
Bartlett, 10; Marysville, cong. s. a. 3;
Montgomery, 1st cong. ch. 3,50; Lansdale
dis. 1,50; Ohio River, in a steamboat,
3; Olona, ch. 10;

730 66

904 51

INDIANA.

Marion, A. H. 3; Romney, Rev. C. H. F. 1;

4 00

ILLINOIS.

By Rev. I. M. Wood.

Belvidere, Pres. ch. to cons. Rev. CHARLES
FARMING an H. M. 50; Elgin, Cong. ch. m.
e. 15; Elk Grove, cong. ch. 4,13; Freeport,
pres. ch. to cons. Rev. J. C. DUBUIS an H.
M. 50; Greenwood, pres. ch. 2,25; Hadley,
cong. ch. 12,13; Lawer Ridge, do m. e. 7;
Libon, cong. ch. 18,25; Lockport, do.
1,50; Rockford, 1st do. 20,63; 2d do. 60;
Rockton, cong. ch. 15,45; ded. disc. 1,04;
Beadstown, Cong. ch. m. e. 10,37; s. e. for
Gaboon m. 10; (19,37 of wh. was ack. in
June Her. as fr. Berrytown); Chicago, 1st
pres. ch. juv. miss. so. for sch. at Madras,
15; 2d pres. ch. (of wh. to cons. WILLIAM
BARNES an H. M. 100); 212,30; ded. disc.
2,10; Elkhorn Grove, pres. ch. m. e. 5;
Friendsville, m. e. 5; Wabash, s. a. 3;
Griggsville, cong. ch. 13,36; Mendon,
cong. ch. 70,05; Payson, cong. ch. m. e.
4,85; Waverly, cong. ch. wh. cons. Rev. J.
WILLIAMS of Payson an H. M. 50;

235 40

309 36

644 76

MICHIGAN.

Pontiac, Rev. M. B. 1; St. Joseph, a fam.
friend, 1; White Lake, pres. s. a. 3;

4 00

WISCONSIN.

By Rev. I. M. Wood.

Lancaster, Cong. ch. 7,50; Plainville, do.
35,20; s. a. for Trebizon miss. 17; Ray-
mond, cong. ch. 14; Shullsburg, do. m. e.
5; ded. disc. 50c.;
Appleton, 1st pres. ch. m. e. 4; Baraboo,
Rev. J. K. K. 3; Beaver Dam, 1st pres. ch.
25,50; m. e. 17,28; Beloit, 1st pres. ch. 90;

79 30

70 88

150 18

IOWA.

Burlington, Cong. ch. juv. miss. so. 6; Coles-
burg, cong. ch. m. e. 5,40; Dubuque, cong.
ch. juv. sew. so. for ed. of hes. chil. 40;
Farmington, M. H. Cooley, 10; Fort Mad-
ison, W. A. T. 1;

63 40

MISSOURI.

West Ely, Pres. ch.

24 70

TENNESSEE.

By Rev. W. Mack.

Elk Ridge, 3; Indian Creek, 15; New
Hope, 20; Spring Hill, 62; ded. disc. 1;

101 00

KENTUCKY.

Bowling Green, N. S. pres. ch. 68,37; juv.
miss. so. 5,10; Louisville, a little girl, 50c.;

73 97

MINNESOTA TERRITORY.

Point Douglas, Rev. S. H.

3 00

IN FOREIGN LANDS, &c.

Alleghany station, Miss M. A. Hall.
Fort Towson, Choc. na. m. e. 6; Pine Ridge
and Donkaville, m. e. 9,60; a lady, 1;
Jaffa, Caylon, Rev. B. C. Meigs,
Mt. Pleasant, Choc. na. coll. at communion
season, 28,60; Bennington, ch. and cong. 6;
Oromiah, Persia, m. e. 74,60; Tabreez, E.
W. Stevens, 12;
Park Hill, Ober. na. m. e.
Red Wing, Min. Ter. m. e.
Shanghai, C. Shaw, 50; for fem. sch.; Messrs.
Bull, Nye and Co. for do. 50; Rev. Mr.
and Mrs. Holson, for do. 30; T. C. Seale,
for do. 25; H. C. R. Macduff, for do. 25; J.
N. A. Griswold, for do. 25; Mr. and Mrs.
M. Smith, for do. 10;
Wallus, Sandw. Is. s. a. for m. to W. Africa,

19 50

16 60

50 00

34 60

86 60

13 56

8 00

215 00

3 00

Donations received in October,
(of wh. for debt, 2,071; prev. rec'd,
4,555;)

439 86

Legacies,

220,625 58

906 99

331,633 57

TOTAL from August 1st to
October 31st,

\$47,226 24

CHILDREN'S FUND FOR EDUCATING
HEATHEN CHILDREN.

Amount received in October,

\$394 41

DONATIONS IN CLOTHING, &c.

Catskill, N. Y. A bed quilt, fr. Miss C. Acker,
for Rev. E. E. Bliss, Trebizon.
Claridon, O. 1 pr. socks, 25
Mantua, O. 2 do. 50c.; 1 pr. stockings, 50c.; 1 00
Mecca, O. 1 do. 25
New York City. Clothing, fr. C. T. Williamson, 30 00
Unknown. A box, for H. Kinney, Sandw. Is.

The following articles are respectfully solicited from
Manufacturers and others.

Printing paper, writing paper, stationery, slates,
shoes, hats, blankets, sheets, pillow-cases, towels,
shirts, socks, stockings, felled-cloth, flannel, domes-
tic cotton, &c.

EC.

30

88

18

40

70

00

97

00

50

60

00

60

60

55

00

00

00

86

58

59

57

24

G

41

25

00

25

00

25

00

25

00

25

00

25

00

25

00